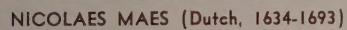
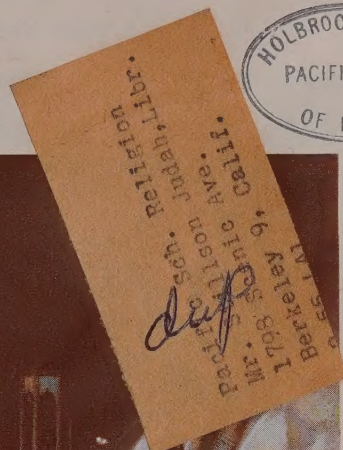


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## of Religious Education



# October 1954



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# International Journal

## OF RELIGIOUS EDUCATION

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OCTOBER 1954

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"Old Woman Praying," by Nicolaes Maes (Dutch 1634-1693), Lent for Exhibit at Art Institute of Chicago by the Rijksmuseum, City of Amsterdam.

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# Dangerous Business

THE DANGER of seeking the truth is that one may find it—and be found out by it!" These words appear in the report of the Study Department Committee of the World Council of Churches, made by Dr. Nils Ehrenstrom at Evanston, Illinois on August 23. "The ultimate aim of ecumenical study," the report states, "is precisely to assist the churches in recovering that 'one mind in Christ,' in their ways of belief and thought, in their testimony and polity. This is the point where ecumenical study, sometimes derided as an innocuous pastime, becomes exceedingly dangerous for the churches:" (then the quotation above).

It isn't easy to be ecumenical—to put the Work of The Church above the work of our churches. Nearly everyone likes to claim to be ecumenical—that he lives and thinks beyond and above sectarianism. Delegates at Evanston tried to find ways to make these claims more than verbal—to make possible a living witness to our oneness in Christ.

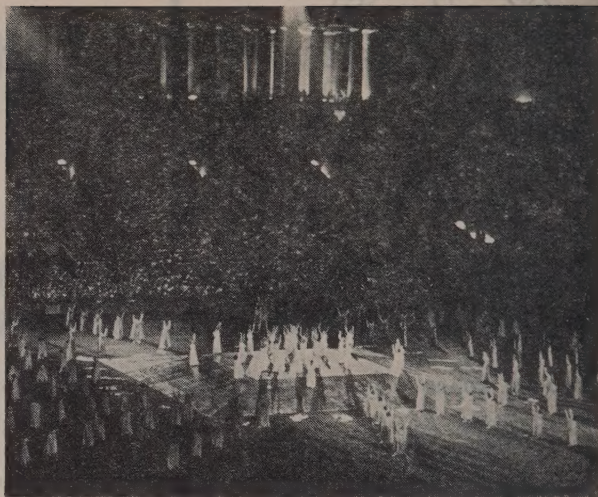
But that is dangerous; we might find out how to be what we claim to be. Cooperating only in projects in which it is more convenient to work together than separately isn't being ecumenical. That is only entering into a good business deal. The Evanston meeting made it clear that the claims of our oneness in Christ demand more than that. We must go far beyond our present unitedness if we are to unite the peoples of the world in peace around Christ.

One could hardly attend the meetings of this Second Assembly of the World Council (thousands of visitors attended in addition to the delegates, consultants, staff and accredited visitors) without being deeply inspired by the high level of statements, discussion, thinking and fellowship which characterized the meetings. If anyone went to the meeting with a notion that the work of the church is unimportant business to be "tossed off" with the least possible effort, he surely lost it before he left. Church leaders of the world thought together and grappled with the great issues. They did it with a spirit and sense of fellowship which should send us back to our church work aware of its dignity, its divine commission, and its claims upon us.

Not much was said at Evanston about Christian education, though the delegates were well aware of the youth representatives and received with great appreciation the report of the Youth Department. But much was said that has implications for Christian education. The most important of these implications is that the church's witness to its children and youth is of such primary importance that every church school teacher and every youth leader should do his work with competence and devotion.

Teaching Christianity is dangerous business. It is easy to botch the job and turn children and youth away. On the other hand, every leader of children and youth is confronted by a glorious opportunity to help them understand the meaning and dignity of life under God's love and to find his way for them through Christ.

Virgil E. Foster



The "Festival of Faith," held in Soldier Field on Sunday evening, August 15, drew a crowd of 125,000 persons. One of its features was an "action choir" which interpreted in symbolic movement the theme of the Council meeting. The worship service included anthems from a choir of 2500, liturgy in which the leaders speaking from high pylons were answered by choirs in various parts of the great amphitheatre, congregational singing, a processional of the delegates and visitors, and the musical and dramatic presentation of the theme.

## The Cover Picture

A SPECIAL EXHIBIT of Masterpieces of Religious Art was held at the Arts Institute in Chicago July 15-August 31, 1954. This was done in recognition of the meeting of the World Council of Churches and a reception was held for the delegates and visitors at the Art Institute on the evening of August 26th. The exhibit covered a wide variety of paintings from the eleventh to the twentieth centuries.

One of the paintings prominently displayed was "Old Woman Praying," by Nicolaes Maes, shown on the cover of this issue. Since this was loaned by the Rijksmuseum of Amsterdam it was doubtless seen by many delegates to the World Council meeting in that city in 1948. Among the widely diverse styles of painting displayed, this was a favorite. Its rich, dark colors, simple realism and devotional feeling were found more appealing even than the familiar "Angelus," by Millet, loaned by the Louvre.

Nicolaes Maes (pronounced Knee-co-las Mah-ahs), was a pupil of Rembrandt. This genre painting shows the great influence of Rembrandt on his early style. He later turned to portraiture and followed the prevailing trends in Flemish painting.

Other paintings from this exhibit will be shown in the *Journal* from time to time. A catalogue giving one or more black and white reproductions of each painting is available from the Art Institute for \$1.10. It contains a provocative introduction on the meaning of "Authentic Religious Art" by Paul Tillich and Theodore M. Green.

Lillian Williams

*International Journal of Religious Education*



## 2. *Servants of Christ*

by Stanley I. Stuber

*This is how one should regard us as servants of Christ and stewards of the mysteries of God. . . I Corinthians 4:1, RSV*

**A**S TEACHERS of the Word of God we have come to appreciate the fact that the chief characteristic about our Lord is that he came into this world in the form of a servant. He did not come to conquer but to save; he did not come to win great battles but to give himself freely, even upon a cross, that mankind might find eternal salvation.

As teachers we also appreciate the mood of the world. It is not one of humility and self sacrifice. It is one of selfishness and conquest. The secular spirit and the curse of materialism have a strong hold upon the vast majority of the world's population. This same spirit of selfishness is sometimes found in the church and in Christian homes. Because it is contrary to the spirit of Christ, and destructive to the basic principles upon which world peace must be achieved, we should take to heart the message and spirit of Jesus for our own lives, for our pupils, and for the world round about us.

### Christ in the Church

Both Roman Catholics and Protestants accept Christ as Lord and Savior. They do not differ fundamentally in regard to the person of Christ in relation to his redemptive process or in respect to his living presence. It is true that Roman Catholics seem to place much more stress upon the crucified Lord. This is noted in the prominence given in their churches to the image of Christ on the cross. It is also apparent in the sacrifice of the Mass in which Christ is supposed to offer himself once again for the sins of mankind. Roman Catholics believe Christ to be really and truly present in bodily form at

the communion service. They also place particular stress upon the Virgin Mary as the "Mother of God."

Many Protestants accuse Roman Catholics of placing too much emphasis upon the Christ of theology and upon ritual, and not enough upon Christ as an example and as a way of life. This is not fair. Sincere Roman Catholics accept and follow the moral principles of Christ about to the same degree as do earnest Protestants. It can be said that both Roman Catholics and Protestants are prone to worship Christ at the altar and neglect him at home, in business, and in national and international affairs. It is time for us to stop accusing each other of not following Christ and spend more time being servants of him. He has called us to service. He will judge us not by what church we may happen to belong to, but by our attitude toward him and our fellow men.

### What Protestants acknowledge

Protestants believe that Christ is the Son of God and is the Savior of mankind. They accept him not only as the greatest spiritual guide who ever lived, but as the Way, the Truth, and the Life. They acknowledge him to be a living force at work among his disciples and in the church around the world.

Belief is essential and creative. A New Testament type of belief leads directly into Christian action. The Bible teaches that faith without works is dead; that true faith will produce good works.

In Japan I have met a number of Christian leaders who belong to a movement called "No Church Christians." Having grown disillusioned with certain aspects of organized Christianity, they meet together in their homes for informal worship and Bible study. They attempt to live according to the spirit and teachings of Christ. While some of us cannot accept at face value all of their contentions, there is nevertheless enough

substance in their criticism of organized denominational Christianity to give us pause. There is one thing which must command our admiration, and that is their devotion to the spirit and teachings of Christ as found in the New Testament.

### Teaching Christ

How can we teach Christ to a materialistic and power-mad world? How can we teach Christ to boys and girls in our own local churches? We are beginning to appreciate the fact that merely "teaching Christ" is not enough; there must also be a practice of those teachings.

To teach Christ in this century demands, first, a personal knowledge of him and, second, an individual demonstration of His spirit. Intellect and heart, knowledge and emotion, wisdom and kindliness must go together. The moment we separate them we are in serious trouble. We will then not only be living and teaching a mere fragment of the Gospel; our neighbors—next-door and world-wide—will see through our incompleteness and will not take us nor our religion seriously.

Christianity will be taken seriously when people see a dedication and a loyalty to Christ which surpasses that to any earthly power, or cause. What we now need is many more "servants of Christ and stewards of the mysteries of God." Thus will the world witness a Christian demonstration which it can really understand and appreciate and accept.

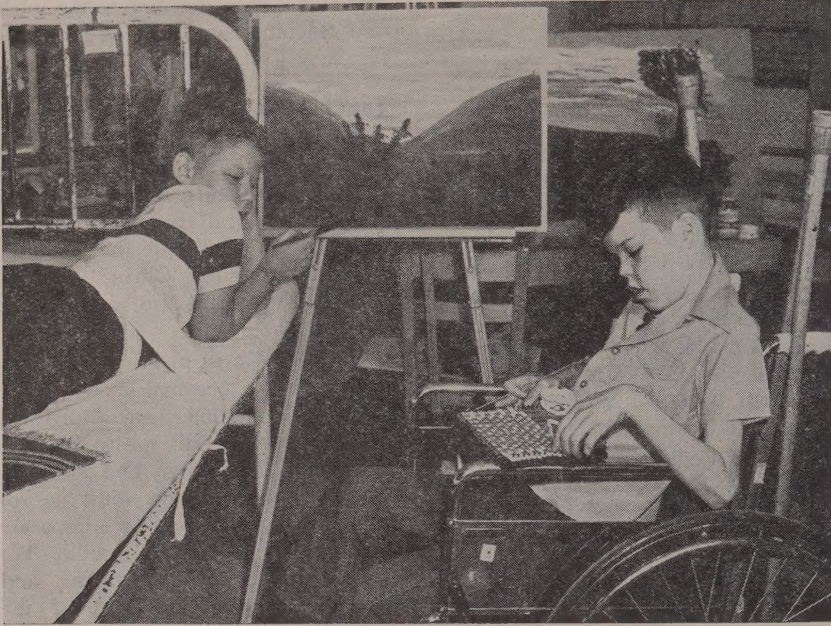
In these days of trial and testing we must think of Christ not as God shut up in a Holy Book or as a Mediator who functions only within the walls of a church. We need him everywhere as a close Friend who will really walk and talk with us daily and who will actually help us to live victorious lives.

### PRAYER

*Our eternal God, lead us directly from divine worship to Christian service. Teach us the principles of love and sacrifice, and give us the strength and courage to carry them out in daily life. May Christ become to us a saving presence—to challenge, to guide, to help. Enable us to lead others to Christ because they find in us a demonstration of his teachings concerning the nature of Christian service. Amen.*



# Vacation School for Crippled Children



**By Edith F. Welker**

*Associate Secretary, Connecticut  
Council of Churches,  
Hartford, Connecticut*

In a special vacation church school held right in the hospital, crippled children were encouraged to do the things which they could do best and which would be a part of the group program. Here one boy paints scene to interpret hymn "This Is My Father's World," and another weaves a mat. The school study project was an American Navajo family.

**I** NEVER thought about God like this before," said one of the patients at the hospital for crippled children in Newington, Connecticut.

Because the children are confined to beds or wheel chairs, or at best can only hobble about on crutches, the daily vacation church school comes to them—right in the hospital ward—under the sponsorship of the state council of churches and the council of church women.

Last summer marked the third year in which a trained teacher has been placed in the hospital for a period of three weeks. There she lives with her pupils, getting to know them intimately. She learns their special problems, and works with them sympathetically.

Courses have included a study of the life of Jesus, a home missions emphasis on the American Indian, and a unit on Korea. For the first time in the summer of 1954 a second staff person was added to work with the high school aged young people. The younger pupils meet in graded departments during the morning or afternoon. Except for interruptions for treatment or dismissal, the school serves all the Protestant patients.

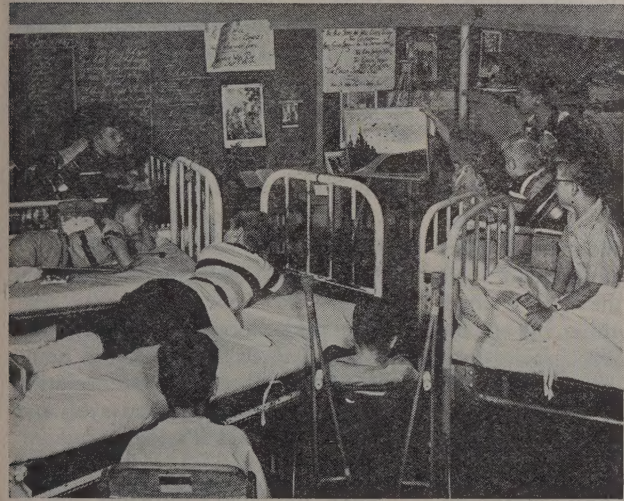
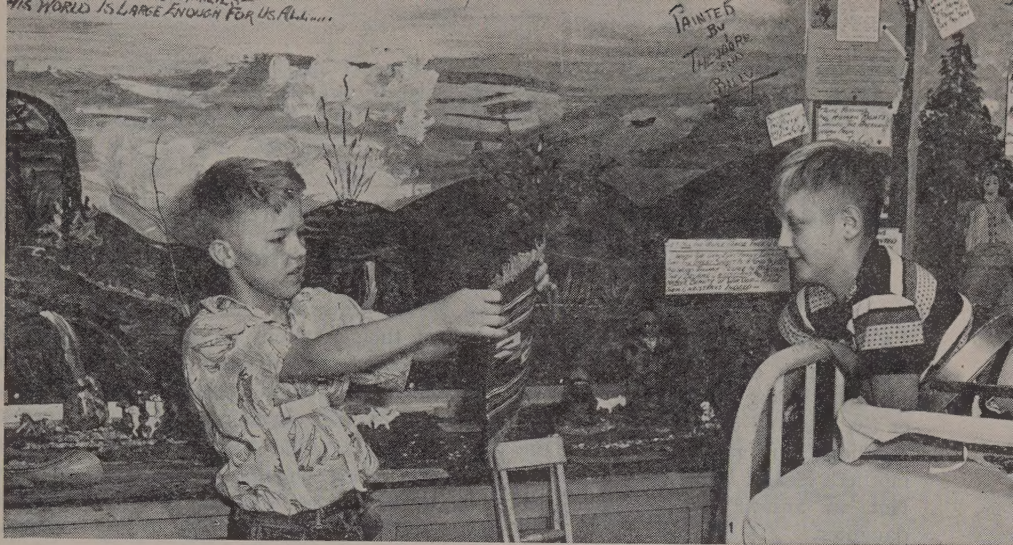
The purpose of the vacation school has been to provide Christian training for children who cannot get it elsewhere and to help them know the joy of creativity despite their handicaps.

Teacher Ruth Hodges helps crippled pupils paint scenery for their dramatization based on a Friendship Press book on Navajo Indians.





As part of their study, the boys arranged tabletop display of Navajo village. Pupils themselves painted backdrop.



After a busy morning of study and activity, hospital beds and wheel chairs were pushed into corner near worship center dominated by original paintings (above). A cerebral palsy patient (in wheel chair, right) tried twenty times before he could hold paint brush firmly. When he had mastered the art, he was proud to share in the production of playlet, "The Gray Eyes Family."



Their crutches and casts, hospital beds and wheel chairs, were quickly forgotten during practices for dramatization. "Squaw" (on bed in right foreground) holds her "papoose."

Photos by Hillary Stiff. Used by courtesy of the Newington Home and Hospital for Crippled Children, Newington, Conn.



# Answering Their Questions

by Fred E. McQueen

Children may become skeptics if their intelligent questions are ignored or answered irrelevantly

A FEW MONTHS AGO, I was riding on a bus. In front of me sat a young mother and her four or five-year-old daughter. The child's questions intrigued me. But the mother's lack of interest bothered me. Not an answer did she give her daughter.

Finally, in a last attempt, the child eagerly asked, "Look! Why does the other side of the street move backward when the bus runs along?" The child was rebuked because of her many questions. Little did the mother know that the theories of motion and illusion, and the relation between them, were involved in this last question. A simple answer would have added immeasurably to the child's knowledge of this wonderful world in which we live.

## Children's questions deserve thoughtful answers

It was not many months later, at a church school workers' conference, that two teachers presented their predicament about children's questions. A teacher of primary children said, "My children are asking so many intelligent questions that I just don't seem to be able to answer them. I wish that I could." Then a junior teacher chimed in, "Oh, that happens in my class all the time. I don't bother about the questions. They don't mean anything anyway." I was concerned for both teachers—and for the children they teach! The first needs guidance on how to meet children's questions; the second needs to understand what teaching really is.

Children's questions have always fascinated me. They are sane, interesting, and often provocative. Whether it is the simple "Why?" of the five-year-old child or the more profound "How can there be God and evolution, too?" of the teen-ager, children's questions reveal an aware-

ness of their relations to other persons, an interest in the complexity of the universe, and a vital concern about religious values.

Rebuking a child because of his many questions or giving irrelevant or inaccurate answers damages his development. Yet this is done daily by parents and weekly by church school teachers. If adults realized that even a child of three years may be started on the road to skepticism or secularism by unconcerned responses, they would listen to the questions with interest and honestly seek to give adequate answers.

The junior boy looks at a television show in simple astronomy. His interest and curiosity are aroused. He wants to know why the earth is tilted. "Why doesn't everything fly off the earth?" he asks; "Will gravity ever stop working?" On Sunday his church school teacher talks about the creation. The junior raises these questions, and others more pertinent to the Genesis story. The teacher accepts the verbal description of the Bible and thinks that by so doing she has discredited the scientists. But the junior begins to doubt the biblical account and he has little further interest in it or his teacher.

To use the Bible as "factual material" when answering questions about creation, for example, discredits the Bible itself, denies its purpose, and lacks technical accuracy. Many infidels have been made because of this unscholarly and, I believe, irreligious use of the Book of books. Furthermore, this has nothing to do with the inspiration of the Bible.

## They ask questions about time

It is interesting how children of all ages grapple with the idea of time. When the three-year-old asks "How long is tomorrow?" or the ten-year-old boy wonders "How long is a day mentioned in the Bible?" or the teen-ager seeks to know "How long is eternity?" they are coming to grips with the concept of time. It is

just as difficult and as important for the three-year-old to understand how long tomorrow is as it is for the teen-ager to understand the infinity of time or eternity. The one needs to get the feeling of time, the other to develop a psychological sense of duration.

I recall an interesting experience of answering a three-year-old's questions. We spoke about the sun's "getting up" in the morning and "going to bed" in the evening and counting on our fingers one day. Then we talked about her going to sleep at night. "Just *one sleep* and when you get up it will be tomorrow. That's not very long if you keep doing something, but if you do nothing, its oh, so long."

The next morning I was mowing the parkway in front of our home when the little child came running to me with tears in her eyes and said, "Mama said it's today and not tomorrow."

I saw the child's difficulty and so we sat down on the curb and talked it over. Faith, trust, confidence and loyalty were all wrapped up in the child's disappointment in being told that "this is today and not tomorrow." Through various ways I tried to make the idea of today, tomorrow, and yesterday childlike clear. She caught on, and her confidence in her mother and in me was restored. For several months after that the child measured coming events and periods of time in terms of the number of sleeps she would have at night-time. She got the feeling of time, and this was her first big step in understanding the more difficult concept of duration.

Because of the longer concentration of a junior on a particular subject, it was somewhat easier to interpret time as mentioned in the Bible. A brief statement about what the writer of Genesis wanted to do when he told the story about the creation helped the boy understand that the Bible is not a book on as-

Mr. McQueen is Adult Editor for the Board of Christian Education and Publication of the Evangelical and Reformed Church, and lives in St. Louis, Missouri.



tronomy nor is it interested in chronology. It's a book about the science of living together. The language used in telling the story of the creation should not be taken literally. Some people are more interested in measuring time than others are, and besides there are many ways of measuring time. After all, time is only the succession of events in the proper series. Time means simply that something happened once; it began and will continue for so long. What follows is measured by what went before.

Perhaps it was a very long period for each of the events that took place in the creation. The word *day*, as we use it, was not used to measure time until people came to know something about the solar system, and even then, their measurements were imperfect. It was quite natural for the writer of Genesis to use *day* as a measuring rod to indicate that one event took place after another had happened.

Of course this bit of conversation led to the question, "Is the world just 5,000 years old?" "No. That's a mistake that an Irish Protestant minister, James Ussher, made in the sixteenth century when he tried to figure out when the creation took place. Many people, among them great scientists, tried to do the same thing. Ussher said that from creation to the birth of Christ was 4,004 years. We know that this is inaccurate. But it doesn't mean that we are altogether accurate today."

Men have used several ways to estimate the age of the world. The newest way uses a principle of radioactivity. Modern atomic scientists have estimated that a certain rock found near Winnipeg, Canada, required at least 1,725,000,000 years to come to its present state. From this some scientists have calculated that the earth must be two billion years old.

### **They ask questions about evolution**

Closely related to curiosity about the age of the world is the inquiry of teen-age young people, "How can there be both God and evolution?" If the teacher had discussed the problem of the length of a Bible day, it would be easy to discuss the meaning of the theory of evolution for Christians.

Charles Darwin, an English scientist, spent a great deal of time trying to discover some of the principles of evolution. He spoke of the origin of the species and formulated the law of evolution by natural selection. He taught that new forms of plant and animal life are constantly developing and that not all new forms have the same characteristics of the parent form.

Many people misunderstood Darwin's thinking and claimed that he founded his system upon the assumption that man was a descendant of the ape. What the theory of evolution means, however, is that a constant and continuous change takes place. We call this change growth or development. Only man developed to the highest level of intelligence, moral appreciation, and religious understanding.

The Bible does not say anything about evolution; it was written centuries before Charles Darwin carried on his studies. Evolution is undoubtedly a fact—but so is God a fact. We believe that God works in order-

ly ways, that he has fixed a pattern in the universe, and that his laws are wise, just and righteous. Our universe is not chaotic and disorganized, but stable and dependable because it operates according to God's laws.

### **Children can understand difficult matters**

Last evening a five-year-old neighbor boy and I were talking about the formation of clouds and about whether birds could fly above the clouds. We engaged in the imaginary play of riding on the clouds as if we were in an airplane. Then suddenly the child said, "Just think, my mother used to believe that just behind the clouds was heaven. But now we know better."

Then I became philosophical and asked, "Do you know that if there were no 'here and there' we would not have time?" We began to talk about space and how long it takes to get from one place to another, from my home to his home. It is amazing how simple the complex con-

*(Continued on page 33)*



*Hays from Monkmeyer*

Thoughtful children ask questions and are interested in what they are studying. The good teacher encourages them by helping them to find answers.



# How Shall We Give?

**T**HE SEASON is now here when "service projects" are promoted and enthusiastically engaged in by churches and church schools. Giving "things," such as food and clothing, is much more fun than just giving money.

Children like to pack boxes and send them to people over-seas or to institutions and migrant centers in this country. To give of one's own cherished possessions or to buy, with money earned, gifts for people less fortunate than oneself, helps children to learn to give themselves with their gifts.

And yet! And yet!

Looked at on the receiving end, boxes of supplies are not always welcomed. An institution, having announced that it can use some crayolas, may receive so many cartons of crayolas that they will be stacked in

storage for years. Boxes designed for migrant centers are mailed in quantities at Christmas time to the headquarters where they will fill the limited office space to overflowing. There the boxes have to be kept until centers are able to use the materials, and then must be forwarded to workers. At times this has required as much as \$100 in additional postage, which is a drain on the slender budget.

In the meantime, the children who packed the box are waiting to hear how it was received. Even individual letters of thanks from the office don't take the place of a personal letter from the "field," but it is often impossible for one to be sent. Part of training in stewardship is helping people become mature enough not to need or expect specific thanks for every gift.

For these reasons, it is recommended that projects be carefully planned to be of the greatest service to those receiving the gifts. This is most safely done through organizations which have worked out plans for receiving and distributing contributions.

Gifts to local institutions at Thanksgiving and Christmas may easily be made the kind most needed if information is secured from the head of the institution. Denominational mission boards can give directions about materials desired in particular situations. In addition, Church World Service (interdenominational), the American Friends Service Committee, and UNICEF (the United Nations Children's Fund) offer interesting and practical channels for giving. Descriptions of their projects are given below and on page 10.

## The "Trick or Treat" Hallowe'en Projects

**S**INCE 1950 a new way of celebrating Hallowe'en has become increasingly popular. Children still dress up in fantastic costumes, with masks, and ring doorbells throughout the neighborhood. But instead of collecting candies and cookies for themselves, they ask for gifts to send to needy persons overseas.

### Begging for coins

Following the recommendations of UNICEF, more than 1,200 groups of children in 47 states, Hawaii and the Canal Zone last fall collected money for the world's underprivileged children. In some places milk companies donated containers which the costumed children carried from door to door, and in which the friendly adults opening the doors deposited coins. These were taken to central places where special party refreshments donated by civic or church groups or local bakeries were served.

Such collections should be carefully supervised, perhaps by the women's groups in the various churches or by the Parent Teacher's Association. Some advance publicity and explanation must be given in local newspapers and over the radio, so that the householders will know what to expect.

The children should wear some sort of identification, possibly an arm-band or badge, and should be given careful instructions as to where to go, what to say, and where to take the offerings. Probably homes willing to give should be identified in some way, possibly by having a porch light on or a candle in the window, instead of having children ring doorbells indiscriminately all up and down the street.

In December 1953 UNICEF reported that collections from Trick or Treat observances had already amounted to \$87,000. This was

enough to buy DDT to safeguard over 1,000,000 children against malaria, or enough vaccine to immunize about 2,000,000 against tuberculosis.

Further information about the UNICEF projects may be obtained by writing UNICEF, United Nations, New York, New York.

### Begging for small supplies

The American Friends Service Committee sponsors Friendly Beggars' Nights at Hallowe'en time. This is much the same plan as that of UNICEF except that the children, instead of asking for money, ask for small objects, such as sewing and mending supplies and soap. The AFSC has discovered that there is always need somewhere in the world for supplies of this kind.

The children take their collections to neighborhood churches, and from there they are taken by adults to a central location. In most cases they



must be packaged and mailed to warehouses. Since this requires some money, ways of paying for the mailing should be planned in advance.

It is recommended that either the UNICEF or the AFSC plan be carried on in communities at Hallowe'en, but not both in the same year.

A popular Christmas project promoted by the American Friends Service Committee is the "Mitten Tree." For this, Christmas trees without ornaments except lights are set up in churches, banks, schools, stores, etc. People contribute gay mittens and woolen gloves which are hung on the tree until after Christmas. They are packed and mailed to warehouses from which they are sent overseas.

For detailed information about either "Friendly Beggars Night" or the "Mitten Tree" send for packets to the American Friends Service Committee, 20 South 12th Street, Philadelphia, or to one of the regional offices.



Firemen who volunteered to store clothing gathered by the children in Waynesboro, Virginia, were surprised at the response. The clothing was later distributed in Korea by a major who was a citizen of Waynesboro.

## Friendly Beggars Spark a Community Project

by Olive I. Clark

A Hallowe'en project results in a clothing collection that taxes local resources

IT ALL STARTED with a letter from a local soldier, Major Coiner, stationed in Korea. The Major had written back home to Waynesboro, Virginia, telling of the desperate need of the Korean people for clothing for the winter ahead. He appealed to the local churches and civic groups. The newspaper played up his letter and some support was offered, but no general enthusiasm was aroused.

That is where the children of our fifth grade weekday church school classes came in. They had a story, "Hallowe'en Knights," in their course of study, which told how a group of boys changed Hallowe'en mischief into helpfulness. They decided to do something similar. The "Friendly Beggars" plan of the American Friends Service Committee was discussed, and also the request of the

Major in Korea. Both appealed to the children and before the class period was over plans were being made. Each class elected its own chairman and assistant chairman.

Before the next meetings of the classes, the chairman from each class and the two teachers conferred with the Editor of the newspaper. He entered into the children's plans with great interest, and in the weeks to come the project received full coverage, step by step, in the paper.

The chairmen reported to their classes and from then on enthusiasm remained at a high point. Children from other classes and various organizations for children joined in the plans. Details of how to dress and what to do were worked out by the children in their various classes. The best suggestions were shared with other classes until a common plan was decided on.

Sandwich signs would be worn

over the shoulders of each participant to identify him as a member of the group. The words "Give for Korea" and a list of the articles desired would be on the front, and "Thank you" on the back. It was decided to list not only clothing but such articles as soap, safety pins, packages of needles, balls of yarn, and spools of thread. The children would dress as hoboes or in any other appropriate Hallowe'en costume. A simple method of marking the houses, hobo style, was devised, in order that residents would not be disturbed more than once.

The local fire department agreed to act as collection and weighing-in center for the children. The Chamber of Commerce president said his organization would see that the clothing was shipped to the Major in Korea, and the Major would oversee its distribution.

The drive was scheduled for the

Miss Clark is a teacher of weekday religious education classes in Waynesboro, Virginia.



period 6:30 to 8:00 P. M. on Friday evening before Hallowe'en. The weighing-in deadline (to see which group got the most) was at the fire station at 3:00 P. M. on Saturday. By that time almost 4,000 pounds of clothing and other requested articles were turned in. The fire chief said, "I expected four or five boxes full but I've never seen a pile of clothing like this."

Getting all this clothing to a specific person in Korea, posed unexpected difficulties. Many letters were written investigating shipping possibilities, while the clothing was temporarily stored in a warehouse. Eventually plans were worked out. A Boy Scout troop packed the 47 boxes, and a chain of trucking companies carried the boxes free of charge across the continent. Then, by special permission of the Pentagon, it was shipped to Korea and delivered to Major Coiner. He had the clothing separated according to the sex and ages of wearers. The county officials decided which villages were most in need of clothing and saw that it was distributed to the refugees.

All this would have been much simpler, of course, if the collection had gone directly to Church World Service, or to American Relief for Korea, but Waynesboro felt real satisfaction in having met a personal request of one of its own people, through community-wide participation.

## Money Needed This Year

**T**HIS YEAR, and until 1957, the "big money" project for Church World Service is for the *distribution of surplus commodities*. Under new legislation passed in July large quantities of U. S. government surplus foods, milk, butter, cheese, cotton seed oil, are available to voluntary agencies for use overseas. The costs to Church World Service will be for final supervision and distribution overseas. This means that one dollar will distribute about twenty dollars worth of food. Church World Service plans to move \$150,000,000 worth of these foods before the end of 1957.

This Share Our Surplus (SOS) program gives many opportunities for dramatic appeals. Set up displays of amounts of food which can be delivered for \$1.00, \$5.00 or other amounts. \$1.00 delivers over 30 pounds of butter; \$5.00 delivers over 600 pounds of milk powder. Write CWS for leaflets on the SOS program giving more details and ideas.

Money is, of course, always needed by a relief agency; money for administration and promotion, for getting the gifts-in-kind to the people who need them, for purchasing goods not contributed in kind, and, very important, for helping people help themselves in a variety of projects. Among these are the digging of wells in drought-stricken India, and the development of sewing centers for widows in Korea. There are also projects for helping to reclaim swamp lands in Austria, building inexpensive housing in Hong Kong for victims of the disastrous fires, constructing "quonset" churches in the earthquake area of Greece.

Service projects for relief are many. Think through what you want to do, plan carefully, then work the plans. Use your consecrated imagination in presenting them. If you need help, write the interdenominational relief agency, Church World Service, 215 Fourth Ave., New York 3, New York.

### You Can Help on Special Issue

Such frequent requests are received for information about equipment that a special issue on "Equipment for Religious Education" is being prepared for July-August 1955. Readers can help by: (1) reporting new items of equipment; (2) sending questions about equipment; (3) telling how they make their own equipment; and (4) sending pictures of equipment and of rooms showing equipment in use. Also by sending them SOON.

## Saturday Classes for Juniors

by Lydia Tourangeau

**S**ATURDAY SESSIONS FOR JUNIORS were planned to last eight weeks. They were continued much longer because of the vital interest which the boys and girls them-

selves showed. One girl, who never missed a session, looked up to ask the time just before the period was over. "What time is it? Eleven forty-five! I wish it were only nine thirty. I wish it would be Saturday every day!"

At St. Peter's Evangelical and Reformed Church in Elmhurst, Illinois, the Saturday class for juniors began in the fall of 1953. It followed the

summer study of James 1:22: "Be doers of the word," and the chief interest was naturally in service projects.

The juniors brought newspaper clippings indicating the need of Korean children for clothing. They collected old woolen felt hats, from which they cut moccasins. They trimmed these gaily with cross stitching or bead work.

Mrs. Elbert A. Tourangeau, of Villa Park, Illinois, is a sixth grade teacher at St. Peter's Evangelical and Reformed Church of Elmhurst, Illinois. She was for ten years parish worker at the St. Philippus Evangelical and Reformed Church of Chicago.



## Two churches found Saturday morning the best time for that extra session each week for Christian education.

From scraps of new wool, they sewed together warm head scarves. From discarded woolen stockings, they fashioned mittens. On November 17th, 53 pairs of warm articles were sent.

The Saturday morning session has provided the creative fellowship which juniors and their teachers need. Working together informally, the teachers have an opportunity to see the whole child, to observe his needs, to discover his secret longings. Just before New Year's Day the juniors stayed on for lunch together, toasting weiners and marshmallows in the fireplace and talking about their New Year's resolutions. Most of them solemnly promised not to fight with brothers and sisters—perhaps a first step in their contribution toward a peaceable world.

While they were thus talking, one fourth grader confided, "Do you know what I want to do more than anything else in the world? To light the candles on the big altar *upstairs*."

The Saturday classes allow extra time for music and dramatization. On Sundays these juniors had been studying the lives of men who had helped the church to grow. After organizing a junior choir, they practiced "St. Stephen's Carol," and presented it for the adult congregation. On Saturday they also had time to do the pantomimes and dialogues suggested in their lesson books. They molded and painted little figures for their own nativity scenes. When the new quarter began, they designed wooden covers for their notebooks.

They shared with each other their hobbies, their paintings, their photographs—including one of the new baby sister. They made plans to see the "Martin Luther" movie as a group, and they painted some of the great Christian symbols on new gauze curtains for their junior classroom.

These classes were continued into March of 1954 and will be resumed in November. Two regular teachers and two helpers were usually on

hand to guide the children. The enrollment varied considerably and sometimes ran as high as 27, with an average of 12 each week.

A similar program continued for ten years at St. Philippus Evangelical and Reformed Church in Chicago, during the depression decade from 1929 to 1939. They called it "Saturday School" and it included children from six to twelve years of age. Originally it was begun to give late teen-agers, who couldn't find work, an opportunity to learn to teach Sunday school under the guidance of experienced teachers.

There they planned and led the Saturday morning worship, learned and accompanied the hymns, chose and told stories related to the theme, and actually taught the lessons. They led the games and activities; they also provided the inspirational music. Every glimmer of talent was used;

every person made his own contribution to the project, and thereby grew in stature.

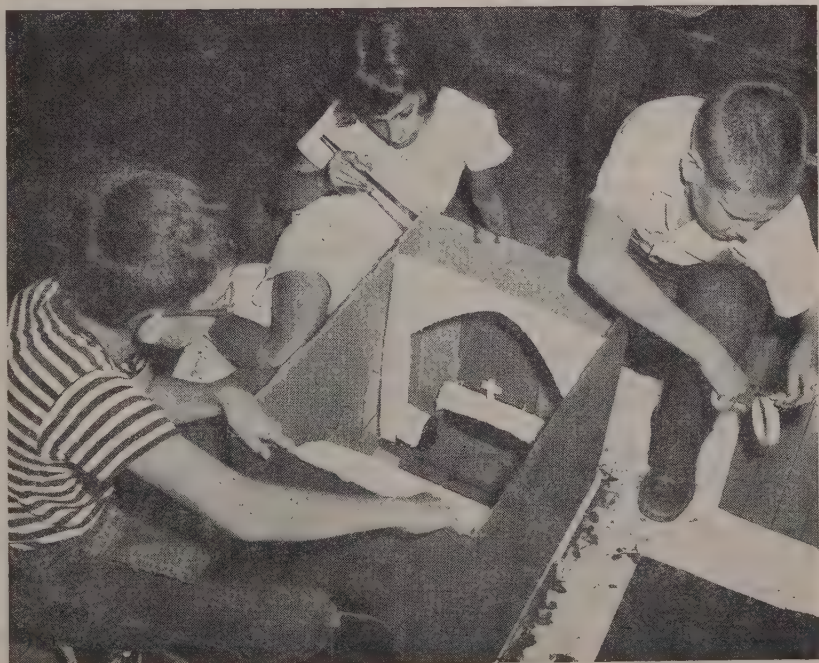
This Saturday school prepared the programs for Children's day, Rally Day, for Christmas and Easter. Together the children and their young leaders uncovered God's wonders as they walked through the park. They sang and they talked as they rolled gauze into bandages for the leper hospital in Chandkhuri, India. They took field trips to many of Chicago's famous places, to Temple Isaiah-Israel, to Hull House, to Maxwell Street. They visited the chapels at the University of Chicago and the Bahai Temple; they went to the Sunday Evening Club and to the Adler Planetarium.

Many of the "graduates" of the Saturday school are today devoted church workers, devout laymen and women, and consecrated parents.

We believe that if the Sunday church school and the daily vacation church school are worthwhile, then the Saturday activity class is worthwhile, too. Churches that can carry on such additional sessions for their juniors, and for other departments as well, will add to the effectiveness of their Christian education program.

Juniors find time for those important activities which enrich their Sunday study in extra sessions on Saturday mornings.

Clark and Clark





# "Trying on Life"

It's not much fun to talk about brotherhood,  
but working at it is different

by Hulda Niebuhr

**Y**OU'RE GOING TO TALK TO US about being good!" said a spokesman for some junior high boys, with infinite disgust in his voice. Their teacher had just proposed the next topic for study, "Being neighbors."

Now these boys were as much inclined toward loving their neighbors and being loved by them as most normal boys of their years. In reality they were perhaps a little more so inclined than most young people of this age, who are involved in their own personal and their gang's concerns. However, they needed insight into the selfishness of their own lives at least as much as mortals of all ages need it. Therefore the teacher's concern and the lessons on "Being neighbors" would seem to be in order.

Then why the disgust? Because the group, through experience, had come to expect wordy and moralistic explanations.

## **They got courage through "acting it out" first**

Another leader with the same purpose in mind approached the problem differently. The Scripture text of her lessons, although it sounded rather difficult at first reading, came to have real meaning to her group.

This second group belonged to a church in a city neighborhood where change was continuous. The "old church people" were moving away in large numbers; newcomers to the community quickly occupied the vacated homes, and presently they moved on. The teacher brought to her group two church directories, one for the current year and one two years old. In the older list the children found few names they could remember. Those present had been attending from three months to ten years; two of the young people were living

in houses to be removed shortly for highway construction.

Only one boy thought of his residence as permanent. When the youngsters told how they had become interested in the church through friends, or through their parents, attendance at church services, this boy, son of apartment house owners, said, "You know, we always welcome people to the church. Else there wouldn't be anybody here any more except us."

All laughed but knew it was true. "Why did you all keep coming?" asked the teacher.

"To have something to do."

"To be with kids my own age."

"Well, you have to go to church if you're going to be a Christian!"

To the last remark the teacher later returned. For the present she said, "You are glad someone helped you get acquainted. I have listed here a number of boys and girls who might come but are not here."

Many suggestions followed from the group for things the leader might do to bring in the new neighbors. As it happened, all these had been done before. Finally one member, with more insight and honesty, remarked, "If two of us went together to their houses on Sunday afternoon, they might really think that we wanted them to come." Shyness, lack of experience, the novelty of the situation, might have made it difficult to create interest in following this suggestion, but the teacher drew upon her pupils' interest in dramatics and her own experience in guiding role playing.

The group divided up and played for each other the following situations:

The young person is not in when the two young people call.

A woman who is hard of hearing answers the door.

A new boy misses his old church group.

A girl has been bored by a particular church group.

The imagined situations were not always wisely handled but the frank criticisms which they expressed to each other brought acceptable solutions and a sense of anticipation for meeting something comparable in real life.

The appointed day and time found a group assembled full of excitement over a new venture, an excitement made up of tension between shyness and eagerness, and, probably, of pleasure in a good deed that was not "goody" because it was a group enterprise. By twos, they went out and called on the boys and girls on the teacher's list and invited them to come to church and church school.

It would be a long story to tell all the outcomes. Suffice it to say that this Sunday junior high club enjoyed the preparation of a service of worship in which they explained the Scripture lesson to each other and to their new members: "May the God of steadfastness and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus, that together with one voice you may glorify the God and Father of our Lord Jesus Christ. Welcome one another, therefore, as Christ has welcomed you, for the glory of God." (Romans 15:5-7.) This had been the teacher's basis for the unit of study.

## **They faced a situation concretely through working on a tape recording**

A certain church vacation school, where also the topic for consideration was "Adventures in Brotherhood," served children of several churches, in a neighborhood where the population included various races, Japanese, Chinese, Negro, Caucasian. One teacher, himself of Japanese descent, had a class of nineteen boys eleven to fourteen years of age, all

Miss Niebuhr is Professor of Christian Education, McCormick Theological Seminary, Chicago, Illinois.



of them of Oriental background, who did not welcome to their group the Negro boys of the neighborhood who might have enjoyed the same activities and companionships.

The leader spent some of his evenings getting acquainted with several of the Negro boys. As he found and made opportunity, he told his group about his Negro friends. Some were interested and began to feel sorry about occasions for friendship they had missed and about resentments that had been aroused. But by that time it was near the end of this short term school, and the teacher was scheduled soon to leave the vicinity. However, he wanted to help his group summarize their findings about brotherhood and put into practice in subsequent months what they had learned. He suggested they write a play for the closing meeting of the school.

"We can't, Aki," they said. And dramatization did present various difficulties, if done with costumes, properties, and stage settings, in the way they imagined a production. However, there was much enthusiasm for a wire recording of the script that evolved, all of it based on experience.

Radio drama fashion, the first scene presented the boys on the ball diamond. When they chose sides, Johnny, a Negro boy, was left out because they did not want to play with him. He was hurt, went home disgusted and angry, and vowed he would never come back.

A class discussing the story of the Good Samaritan was the setting of the second scene. True to actual experience in their Bible class, but now, in the play, one of the cast said, "I wonder if we did the right thing not letting Johnny play with us last Monday?" The scene ended with the decision that they would do something about it at the next meeting of their ball club. The closing scene again depicted the boys on the ball field. But instead of playing ball, they decided to visit Johnny's home and together invite him to join their team. Johnny would have to see they all meant it before he changed his mind.

In telling about the experience, Aki reported that the script had been quite the boys' own. Their enthusiasm for it, and the indications of change in attitude in the daily contacts of at least a few of them, established in

Aki the hope that the school had been really an "Adventure in Brotherhood."

### **They dramatized an inter-racial problem**

The group mentioned in the introduction above, the one that was afraid the teacher would lecture to them on brotherhood, also grew in understanding. Their teacher expressed to someone wiser than he about teaching his surprise at their opposition.

What experience had the group had with people of other races, asked his advisor? Could any be planned? The teacher remembered the favorable impression a young Negro minister recently made at a youth conference. This minister had received his education in rather dramatic circumstances, his tuition being paid out of money presented to his college by white people who desired to make atonement for an injustice done to Negroes in their town. Here was a clue.

The class had also expressed the wish to "do a play" as some other classes had done. Those two conditions led to a chain of events which required the pupils' initiative. What could have caused that town to enact the ordinance which forbade any

Negro to stay in the city overnight? What made the people still deny hospital care to a Negro critically injured in a road accident? Why did one family recognize this injustice and give the scholarship?

There was much for the pupils to think about. The human interest in the story and the youngsters' sense of justice gave impetus for the development of a play script. They shared their interest in the situation and enjoyed the process of "doing a play."

As the plans developed, it became apparent that a Negro boy playing the part of the prospective young minister would be more convincing than a player whose differing color would need to be imagined. The question was, could the class make such collaboration enjoyable to the visitor? They were sure they could. And they did. Eddy, a young Negro lad, was cordially invited. He came to rehearse and to take part in the production of the play, and "a good time was had by all."

A sequel showed that real interest engendered is something truly alive—does not stop with any lesson period or curriculum unit or class or club period. When the junior high

*(Continued on page 37)*

## **How to Use This Issue of the Journal**

**For Christmas:** If you haven't selected your Christmas program, see "The Light of the World," on page 19. (There was a play in the September issue, and we still have copies of two plays from former years: "To Us a Son," from September, 1952, and "Opening Their Treasures," from October 1953. These two old plays may be ordered at 25c a copy.)

**For Teachers:** Teachers will find especially helpful, "Trying on Life," (Page 12), the picture story by Edith Welker (Page 4), "Saturday Classes for Juniors," (Page 10), and "Answering Their Questions," (Page 6)

**For Parents:** Parents will find two articles directed specifically to them: "Answering Their Questions," (Page 6) and "Sun, Moon and Stars," (Page 17)

**New Ventures:** If you have the energy to attempt new things, read "Religious TV for All the Family," (Page 14), "Saturday Classes for Juniors," (Page 10), the picture story, (Page 4), and "How Shall We Give?" (Page 8)



# Religious TV for All the Family

Rhythmic interpretations of nature and of music  
stimulate participation from TV audiences

**Y**OU DON'T have to knock at their doors to enter homes and share the wonder and the message of the Christian faith. Religious TV programs can go through locked doors to be in the midst of a family.

"Look Up and Wonder" has been the title of a TV series sponsored by the Tacoma, Washington, Council of Churches. The subject of the wonders of God is endless, so the program has broad possibilities. On each fifteen minute program, seven minutes are spent with small children, four minutes with a rhythmic choir of young

people, and three minutes in demonstrating a simple hymn or spiritual interpretation which observers may use. In this way the program interests families with a wide age-spread.

TV programs that include children as participants project warmth and sparkle, because children are somewhat unpredictable and therefore communicate with a spontaneous genuineness. The children on the program were five, six, and seven-year-olds. They came from the Negro Baptist Church, the Japanese Methodist Church, as well as from Congrega-



The author demonstrates an interpretation of "alleluia."

tional, Presbyterian, and Methodist churches in the city.

On Saturday mornings they gathered for a creative rhythms workshop. At each session they considered some wonder of God's creation, studied and discussed pictures, used paints and clay, and interpreted some aspect of the wonder by creative movement. Each week six or seven children were chosen for the next morning's telecast. Although they had an extra rehearsal, their contribution on TV always had the element of spontaneity.

When they considered the wonders of the universe, they became swirling nebulae, or planets moving around the sun. At the TV studio the children chose the names of their planets and then swirled and moved about, each in his orbit with the sun turning in the center. "Planet music" was improvised by a pianist or selected from Gustave Holst's *The Planets*.

They concluded with a circling interpretation of

"This is my Father's world,  
And to my listening ears  
All nature sings,  
And round me rings  
The music of the spheres."



At the Saturday workshop children study the wonders of God's creation and become stars swirling around as nebulae.

Mrs. Fisk, of Tacoma, Washington, is author of *THE ART OF THE RHYTHMIC CHOIR*, *Harpers*, and *LOOK UP AND LIVE*, *Macalister*. Other articles by her on the use of symbolic movement in religious education appeared in the February 1952 and the February 1953 issues of the *Journal*.



Just as poetry is the distilled essence of some experience, so this hymn now has overtones for the children—overtones of a more expansive movement and of a wonder in which they have an active part.

In the spring, the children interpreted the wonders of seeds opening, blades thrusting upward, the patter of rain, the flowing movements of warm sunbeams, butterflies emerging and enjoying their wings, birds returning. Songs and poems were interspersed in this program.

In the fall they interpreted God's plans of preparation for winter. A clay caterpillar was made that fitted into a curled, dried leaf. We talked about caterpillars spinning cocoons to cover themselves. At the workshop the children would all be caterpillars pulling themselves over the floor, craning their necks occasionally to look for a snug place in which to spin a cocoon.

We had a supply of sacks and tubular jersey for them to crawl into when the quiet time came for the cocoon experience. When they crawled out, they stretched out their arms and flew about. The boys were moths and the girls were butterflies—an important distinction! We pinned colored scarves at the back of their collars with the outer ends folded over their wrists. As we pinned these "wings" on, before the children crawled into their caterpillar sacks, we discussed how, in God's wonderful way, a complete change occurs, and how surprised the moth or butterfly must be.

Sometimes we use rattle percussives when the children are the fall winds and rains. Children like to be falling leaves, blown down by the wind, rolling around whenever the winds rush by, and finally finding a cozy nook to lodge for the quiet time of winter.

They also like to be birds, hopping about, and flying around until the winds and rain start rushing by. Then they fly south across the length of the room, and hop about and fly around down there. But before long they fly back north again.

Because space is so confined in a TV studio, the children chose various parts—there were three birds, one wind, one rain, one leaf and two caterpillars. Each one moved according to his understanding of God's plan for the fall, and the pianist



The rhythmic choir interprets the persecution expressed in "Eili, Eili," music based on Psalm 22, which begins "My God, My God, why hast thou forsaken me?" This has been given in TV in four cities.

filled in a general accompaniment. Then at the end, one of the boys repeated Jeannette Perkins Brown's poem, "O God, whose laws will never change."

Children watching TV programs where they see children doing these simple, natural rhythms join in with the same movements. Such simple presentations encourage participation instead of passive observation. These also give children springboards for their own creative interpretations.

Children of junior department age enjoy group designs in their creative interpretations and like to work on a TV program. "Psalm 150" by Cesar Franck was interpreted as a Thanksgiving processional, with boys carrying gilded trumpets, harps, and cymbals. The climax came with the girls turning and reaching upward to the four concluding "alleluias."

The hymn, "In Christ There Is No East or West," is effective in symbolic movement. Children of junior or junior high age like to dress in costumes of other countries and portray the inter-relation of all of God's children as they are drawn together through loyalty to Christ. The pattern of action is like a folk game starting with a "grand right and left" of greeting about the circling world. Then there is the "basket" design to symbolize the close-binding

kinship, and the traditional clasping of crossed hands in a "friendship circle." This also has been presented in Tacoma and Hollywood.

The four or five minutes given to the rhythmic choir are the most beautiful spiritually in a fifteen minute program. The high school or young adult group, as a rhythmic choir, interprets a hymn, anthem, psalm or prayer through symbolic movement. Their work is as disciplined and selfless as an *a capella* choir, but instead of singing they use harmony of movement to interpret religious ideas and moods. Men participate in some interpretations. "Eili, Eili" (My God, My God, Why hast thou forsaken me?) which is based on Psalm 22, has been given on TV in Tacoma, Hollywood, San Francisco, and New York.

Those viewing such a TV program sense words becoming flesh and then becoming transformed into spiritual experience. Through empathy, through feeling themselves in the simple and sincere interpreters, the viewers become a part of this spiritual experience that goes beyond words.

Creative interpretation of religious ideas—whether with children, young people, or adults participating—contributes to religious telecasts both action and art that are linked to spirit-

(Continued on page 37)



# YOURS FOR THE ASKING

## The Idea of the Month

### Original Turnover Charts Used with Journal

WHEN THE May, 1954, issue of the *International Journal of Religious Education* arrived in Grand Rapids, Michigan, the church school supervisors and the director of Christian education at East Congregational Church read it with enthusiasm. "Design for Teaching" was a special issue of the *Journal* that contained pointed, concise presentations of the various aspects of teaching, and we agreed that the material could be used in our leadership training program.

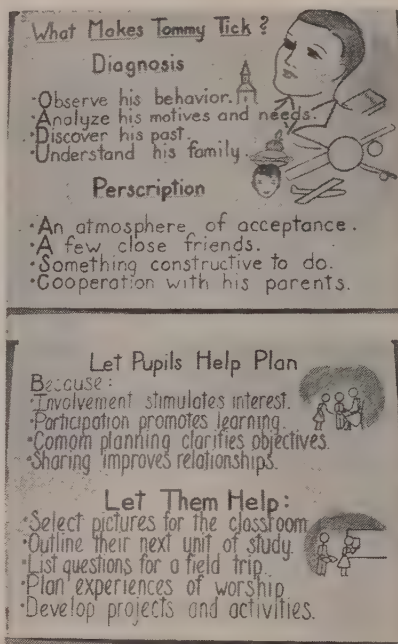
After considering various methods, we decided to make a set of turnover charts to stimulate careful reading of the *Journal* issue and to aid in group discussion. Simple outlines of the articles were lettered on poster-boards, with a sketch highlighting the main thought of each chart. We patterned some of our drawings after those which were used in the magazine, adding color to catch the eye and add interest.

We used 17 by 22 inch pieces of posterboard since that size is easily carried and can be fastened together. This size can also be used on top of a table. For the help of the discussion leader, more extensive notes from the articles were prepared. The notes for one chart were attached to the back of the previously used chart so when it was flipped back the words would be visible to the leader from behind the table when the group was discussing the chart described.

The charts were used in many ways. Sometimes we used them singly, or several at a time, centering around a main theme, at departmental meetings, teacher training classes, or when coaching new teachers. Supervisors also found them helpful in clarifying their thinking.

We found that the charts helped to keep the discussion "on the subject," because the leader was able to guide the group thinking more constructively by referring to the chart.

"Design for Teaching" and our



quickly-made turnover charts helped our church school staff to understand "how the best teachers go about their work."

—MRS. BETTY MACFARLAND  
Supervisor of Fourth Grade,  
East Congregational Church,  
Grand Rapids, Michigan.

### Question: Where Did the Christian Flag Come From?

Several persons have asked about the history of the Christian flag and the pledge to that flag.

### Answer:

The origin of the Christian flag is generally accepted to be the following:

On September 26, 1897, at the Sunday School Rally Day services in Brighton Chapel, Coney Island, New York, the speaker failed to arrive. The superintendent, Mr. Charles C. Overton, gave an extemporaneous talk. Noticing an American flag draped nearby, he began to talk about it.

As he did so, he wondered audibly whether Sunday schools and churches should not have a flag of their own. Before he sat down he had outlined a plan for the Christian flag.

About ten years later, Mr. Overton sought to popularize the idea. He consulted Dr. Ralph E. Diffendorfer, then in the office of the Young People's Missionary Movement of the Methodist Episcopal Church. The idea appealed to him and he and Mr. Overton consulted a flag manufacturer, who agreed to make the flags on order.

Dr. Diffendorfer took the flag with him on trips to missionary conferences.

The rest of the story is told in an interview with Dr. Diffendorfer which appeared in the *Christian Advocate*, May 21, 1942:<sup>1</sup>

"In the fall of 1908, at a leadership training conference held in the Third Methodist Episcopal Church of Long Island City, of which Lynn Harold Hough was then pastor, Dr. Diffendorfer spoke concerning the Christian flag and expressed the wish that there might be a pledge for it similar to the one used to accompany the salute to the Stars and Stripes. At the close of the service, Dr. Hough presented Dr. Diffendorfer with the words of the pledge which were used at the next session of the Sunday school, which happened to be on Christmas eve.

"When the members of the school gave the first memorable salute, they used the now familiar words: 'I pledge allegiance to my flag, and to the Savior for whose Kingdom it stands, one brotherhood, uniting all mankind in service and love.'

"The ground of the banner, now known to thousands, is white, universally recognized as representative of peace and purity. In the upper corner is a field of blue, the color of the unclouded sky, the symbol of fidelity and truth. On this is superimposed the cross of red, unique emblem of Christian service. The sign of the cross on a banner is older than any state flag in the western world, we are told. It is the sign of an eternal kingdom."

—Reported by LEROY E. ESLER,  
Superintendent of the Sunday School,  
Zion Evangelical Lutheran Church,  
Baltimore, Maryland.

<sup>1</sup>Used by permission of THE CHRISTIAN ADVOCATE, Chicago, Illinois.



# Sun, Moon and Stars

by Alethea and Oscar J. Rumpf

This second in the series of articles on worship in the home happens to parallel to some extent Dr. McQueen's article in this issue on "Answering Children's Questions." Both will be of special interest to parents and it is hoped that many parents will have a chance to read them.

The Rev. Mr. Rumpf is Director of the Bureau of Audio Visual Aids for the Board of Christian Education of the Evangelical and Reformed Church, Philadelphia, Pennsylvania.

**W**E WERE DRIVING down the street toward the setting sun one evening recently and David, age eight, asked, "What makes the sun so little?"

"It isn't little," we answered. "Look at that car passing us. It's large when it's near you. Watch out the back window now and see how small it gets the farther we drive from each other."

David waited until we were some eight blocks apart to remark, "It's only as big as my little fingernail. Everything looks small when you get a long ways away. Gee, the sun must be big!"

## Light years and Genesis

Conversation continued. We talked about the sun, moon, and stars—their relationship to us and their distance from the earth. The next day there was an item in the newspaper regarding the explosion of a giant star in the Spiral Galaxy NGC 5668 whose light had just reached earth. The explosion happened 20,000,000 years ago. We read the newspaper story together without pushing the experience into a particular time slot called "family worship." Questions and comments followed in rapid fire succession. The article had stated that the star was billions of light years away.

David wanted to know what a "light year" was. It was Bill, "the scientist," who answered. "It's the distance light, moving at a speed of

180,000 miles a second, can travel in one year."

As Bill began to figure, the rest of us side-tracked. Where did the sun come from? What is it? Answers came from everyone and they were fairly accurate. There was no difficulty with the answer that the sun was a "ball of fire" and that God made the sun, moon and stars. Like all children, they wanted to know *how*. We said, "There are some theories, but we don't know." "Doesn't the Bible give the answer?" asked David. "No!" said Bob, "you use the encyclopedia." We started with the Bible while Bob got the encyclopedia. In Genesis I we read, "In the beginning God created the heavens and the earth . . ."

Bill broke in, "It's 5,858,396,000,000 miles that light travels in one year." Triumphantly he declared, "That's a 'light year.'" Looks on our faces showed that no one comprehended the meaning of the figure he showed us. "If you want to know the distance of that star from the earth you multiply 20,000,000 times that."

The Bible didn't tell us *how* God made the world, sun, moon and stars. It told us that God made them and that what he made was good.

We got through most of Genesis I before Bob interrupted to say the earth was formed from the sun. It said so in the encyclopedia. But David was still on the subject of God. "How big is God? Did he make the animals, the birds, and the insects? Is God as big as the world?"

"God's a spirit and can be everywhere. God isn't big like a man is big. God's big; but we think of his 'bigness' in terms of his love for all people."

At bed time that evening we held no formal family devotions, but we talked individually with Bob about encyclopedic facts regarding the universe. And David's imagination was stretched almost to the limit. He said, "God really must be big to

make stars so far away. Where is God?"

"Let's try to find the answer in our prayer," we said as we knelt beside his bed looking out the window into the starry night. We, father and son, each prayed, "Dear God, help us to understand how big you are. You love us and everyone in the world. You made our world so big that we have not found the end of it. As we go to sleep, help us so that we can big, big enough to love everybody all the time. Amen."

## The stars in our back yard

A few days later we sat in front of a tent and a fire pit the children had dug in our back yard. The boys were sleeping out and it was about time for them to go to bed. The subject of wind and sky and of stars came up again. We decided to lie flat on the ground and look at the sky. The sky was beautiful, the occasion memorable. It isn't often that children talk with their parents as though the Lord himself were near and could hear all that was said.

We talked about the psalms, about how persons long time ago were shepherds and spent their nights out on the hillsides with their flocks. They talked about God and sang about the stars. One of them wrote, "The heavens are telling the glory of God and the firmament proclaims his handiwork."

I turned to Psalm 8 and read, "When I look at thy heavens, the work of thy fingers, the moon and the stars which thou hast established; what is man that thou art mindful of him, and the son of man that thou dost care for him?"

We talked about that. It's natural that the more you think about God's bigness in creating the stars and the moon, the vastness of his universe, the more you think about people, and wonder why God concerns himself with us. David was beginning to get his answers now. "God is big enough to make a universe and a



small earth in it. He's big enough to care for and love all of the people in the world. They are his family, his children."

Children like to talk in the out-of-doors at night. They like to listen, too. The great world opened to their thinking seems so far away that father and mother, brothers and sisters, seem much closer.

### The boys' own service

When their tent first went up for the summer the boys planned their own menu and cooked their own kabobs. They also planned formal family devotions. When it was dark and they were ready to crawl into their tent to sleep we were called outside to a small camp fire. By the light of the fire and one small flashlight, and by a "light from within," they read a passage of Scripture, used a prayer they had written, and all of us sang church and camp songs we knew.

Their family devotion service was patterned after those we often do in the house, or attend at church and in junior and family camps:

#### HYMN—"Beauty Around Us"<sup>1</sup>

Beauty around us,  
Glory above us,  
Lovely is earth and the smiling  
skies:  
Singing we pass along,  
Pilgrims upon our way  
Through these fair lands of paradise.

STORY from a book about creation,  
read by David

#### HYMN

God of the earth, the sky, the sea!  
Maker of all above, below!  
Creation lives and moves in thee,  
Thy present life through all doth  
flow.  
We give thee thanks, thy name we sing,  
Almighty Father, heavenly King.

SCRIPTURE—continuation of *The Acts*  
which we had been reading together

PRAYER—(Bob wrote and printed  
the prayer in a style indicative of  
their attitude toward God.)

"Dear Lord, we thank you for the sun, moon and stars. Their beauty are beyond comparison. Guide us and strengthen us to do thy will, and forgive us our many sins. In Christ's name. Amen."

### Comfortable bodies— uncomfortable minds

Over a period of a month we talked intermittently along the lines readers of this article will be concerned about in October—the implications of World Communion Sunday for a family worship. We had talked about "ones"! It started one evening with a question about the sun. Was there another sun? Was there more than one God? Do other people live on other worlds?

We were sure there was one God, but there might be many suns. We agreed that there might be other worlds with other people, but we didn't know. Besides, we lived in a world that was so big we hadn't learned to know or live with all the people God put here.

We had moved from outdoors under the stars to upstairs where we sprawled on David's bed and about the room. Our subject had changed from a question about other worlds to a concern about our one world. Did all the people believe in one God? Why didn't people live together in peace? Would all the people be the same color some day? How many languages are there? Is there anybody who understands every language?

The journey over a period of forty minutes had not taken us to a particular family altar spot. You couldn't tell by looking that we were worshipping. On those occasions you can tell better by listening. We stopped in the kitchen for a snack.

Then we gathered in David's room. We listened and learned. We reached the point where we had some moments of silence. Words have rarely been as eloquent or illuminating as was that silence. It came as six people in comfortable clothes and comfortable positions felt a little uncomfortable about the state of their world. No one prayed a prayer of words, no one sang a song. There are ways of praying and singing without words. There is a harmony no man can make. Only God can bind a family together in moments like these. These are bonds of love, the love that Christ knew and shared. And these bonds of love stretched as far as our experience together had taken us. For a few moments we were united with God's great family across the earth.

### God in all areas of life

It is really not too difficult to have family worship at a particular time and place. But when the family seeks to practice the presence of God in all areas of life, alertness on the part of parents is required.

The growing child meets a world of new things every day of his life. All of them are part of God's world. Recently we have talked about new flowers, beans, ants and dead birds. Eager to care for a small bird, our David argued that the cries of some birds in a nest in our barn meant that they were being molested. Against our advice he "rescued" the two "unclothed" birds and began to feed and care for them. In a few days he came in with a small, rough stone as large as an inch cube. It was light in color. He asked me to write on it in ink. When I asked what I should write he said, "Bird." By the look in his eyes and the tone of his voice I knew he had learned a new lesson, a new respect for God's laws and God's creation. He had learned that small birds need mother-birds, not mother-boys, because boys can't chew worms as mother-birds can.

There is real danger that overzealous parents will try to relate by words (preaching) all children's experiences to God. Rather, it is necessary to be well assured ourselves regarding God. There must be reverence for life in the thoughts, actions and prayers of parents. The prayer for one world begins with unity in the family.

High moments come in low spots, too. You don't need to be on a mountain to feel God's presence, or sense his bigness and concern for all people. It may come through a newspaper picture or headline when you say to the shocked child, "God wouldn't want it that way. Some person made a mistake." When our neighbor's daughter died in a car accident Bob had to pray about it a great deal. Most of that prayer came in odd moments when we were available to each other.

To be available and able to say approximately the right thing, or in quietness give a sense of confident assurance, is not usually classed as family worship, but it should be. For God wants us to relate all our living, —of ourselves and our children—to him. This, too, is family worship.

<sup>1</sup>First stanza of hymn by B. S. Ingemann, translated by S. D. Rodhelm. From "The World of Song," copyrighted 1941, Danish American Young People's League, Grandview College, Des Moines, Iowa. Used by permission.



# The Light of the World

## A Christmas Pageant

by Emma Jane Kramer

**T**HIS PAGEANT is based on the idea of Jesus as the Light of the world. Prophets foretold his coming and at his birth the light dawned upon a weary world. The words of Jesus, "Let your light so shine," have challenged his followers through the centuries, and still challenge us today, to bear aloft the light of his gospel of love.

### Suggestions for Production

This pageant is planned as a worship service for the entire congregation. The setting is the church itself. The chancel or platform may be decorated with pine, fir or other greens. On a central table or altar may be placed poinsettias and a very large white candle, called in the script the Christ Candle.

If desired, candelabra or other arrangements of candles may be used during the Prelude, the processional hymn and the opening prayer. They would then have to be snuffed out by an Acolyte as the house lights dim for the service. If candles are used in the windows, they too would have to be snuffed out, by two or more Acolytes, with candle snuffers. All these could be lighted again at the close of the concluding candle-light tableau.

There is always some danger of fire when candles are used, especially in a processional. It is not recommended that children carry candles because of the danger involved in inevitable crowding. For that reason older boys and girls and adults are used in this service for the candle lighting service. If they walk out of the auditorium with lighted candles they should keep a safe distance apart and snuff out the candles immediately after passing the door. All regulations of your local fire department should be followed.

Two readers carry the narration of the pageant. If possible they should wear robes. One should stand on each side of the chancel, using either the pulpit and the reading desk, or two reading stands. Be sure that there is enough light for them to read by, but that the light is shielded from the audience. Candles or a flashlight fastened to the stand may be used if small electric lights are not feasible.

The lighting for the tableaux can be very simple. A single spotlight from the front and one from a side rear angle are sufficient to focus attention of the va-

rious tableaux while the reader carries the story. No curtains are necessary. The people quietly take their positions in the dimness of the room and then the spotlight is turned on.

There should be a star which can be turned on, high above altar but easily visible. The most realistic star is made of a tin can with a small hole punched in the end and an electric light inserted so that no other light is visible except that through the hole.<sup>1</sup>

Suggestions for costuming are given along with the list of participants. Very few properties are needed. A scroll for Isaiah may be made with two pieces of broomstick and a long piece of heavy paper. A manger, with a light if desired, a stool for MARY, and crooks for the SHEPHERDS may all be carried in by the persons forming the tableau. Each WISE MAN will need something in his hands indicative of his gift. Some of the people in the last section of the pageant may carry items to help them be identified, as indicated in the Cast of Characters. Candles are needed for those in the candle-lighting service.

The pageant is written so as to require a minimum of rehearsals. The choirs will need several rehearsals and the READERS will need to practice reading distinctly and loudly enough. The entire group may need to be together only once to fit the parts together for a smooth performance.

Three choirs are suggested: two for singing and one for speaking, but variations may be made to suit the local situation. Since the SPEAKING CHOIR is made up of young people, there may be two CHILDREN'S CHOIRS, if desired, or one CHILDREN'S CHOIR and one ADULT CHOIR. The children should be put where they can see the service, either in a side balcony or in the front pews. They may face the congregation when singing, if necessary for the projection of their voices. If they are in a position where they can be seen by the congregation, they should wear choir robes if possible.

The SPEAKING CHOIR, composed of young people, may sit in the back of the church or in the balcony. They should stand when they read so their voices will carry. They need not be robed. For the one selection, "Watchman, Tell Us of the Night," the person who takes the solo voice should stand in the front of the church for that time, possibly beside one of the Readers, and should be robed if possible.

Arrangements for the SPEAKING CHOIR are given at end of this pageant. These

are simply arranged, so that even a group unaccustomed to choric speaking can present the poems with a minimum of practice. The poems will need to be memorized, since the light will be dim and the speakers must follow the directions of the leader in keeping the group together. It is important that the words be spoken exactly in unison and that there be a variety in volume and inflection.

The people in the candlelighting tableau should be seated near the front of the auditorium, in the order in which they go to the platform.

### Participants in the Pageant

FIRST READER

SECOND READER

SPEAKING CHOIR

TWO SINGING CHOIRS

SOLOIST

ACOLYTE (boy in white choir robe, carrying candle-lighter)

Tableau I: ISAAH (dressed in simple biblical costume)

Tableau II: MARY, JOSEPH, THREE SHEPHERDS (all dressed in biblical costumes)

Tableau III: THREE WISE MEN (in rich robes, each of a different kind)

Tableau IV: A number of persons of widely different ages, including some younger children. Use as many as your stage or chancel will hold effectively as posed. All are dressed in Palestinian costume.

Tableau V (Candle Lighting Service)

A FAMILY (mother, father, two or three children, dressed in present-day clothes)

OCCUPATIONAL GROUP: People representing various occupations appropriate to membership of church; for instance,

A FARMER, in work clothes

A GROCERY CLERK, in shirt sleeves and with apron

A DELIVERY MAN, in uniform

A NURSE, in white uniform

A DOCTOR, carrying medical bag

A TEACHER, with brief case

A BUSINESS MAN, with newspaper rolled under his arm

A SECRETARY in office clothes, with notepad and pencil

SCHOOL BOYS AND GIRLS, of various ages from upper grammar school through college. They wear school clothes, sweaters, jeans, football clothes, etc., and some carry books.

OLDER PEOPLE: several couples of middle aged and older people, dressed in ordinary clothes.

### The Pageant, "The Light of the World"

#### Prelude

(House lights are on full)

INSTRUMENTAL PRELUDE: Medley of Christmas carols, or other appropriate selection.

PROCESSIONAL HYMN: "O Come, All Ye Faithful." SINGING CHOIRS and READERS march in from the back of the room and take their places.

FIRST READER gives Invocation:

O Father of Lights, in whom there is

\*Miss Kramer is Director of Christian Education of the First Methodist Church of Montgomery, Alabama.

<sup>1</sup>See *International Journal*, October 1953, page 15, for directions.



no variableness nor shadow, to thee we come at this Christmas season, grateful for the blessings we have received from thee and trusting thee for future light upon our way.

We are thankful for the coming of thy Son, the promised Light for all mankind. We pray that we may be true followers, that our lives may so shine before men that they may see our good works and glorify thee. Gladly we praise thy name forevermore. Amen.

### The Promised Light

**SPEAKING CHOIR:** "O Come, O Come, Immanuel!"

The organ plays the melody of the first stanza of the hymn, omitting the refrain, as lights in house gradually dim. The **SPEAKING CHOIR**, from the back of the sanctuary, recites the poem. (Arrangement given at the close of this service.) As they finish the organ repeats the refrain, "Rejoice! Rejoice! Immanuel shall come to thee, O Israel!" as **ISAIAH** takes his place.

**ISAIAH**, holding scroll as if reading, stands in center of chancel, with spotlight on him, while words are given by the Reader.

**FIRST READER:** Isaiah 7:14; 9:2,6; 40:1-5; 60:1-3. (This must be typed out, double spaced, for clear and easy reading. Be sure the passages are accurately copied.)

### The Coming of the Light

The spotlight goes off and **ISAIAH** leaves stage. The organ or piano begins the first carol, as the star appears lighted, high above altar.

**CHILDREN'S CHOIR:** "There's a Song in the Air," stanzas 1, 2, 3. (Found in *Hymns for Junior Worship*, the Methodist Hymnal, etc.)

"Silent Night" is played on chimes, piano or organ as **Tableau II**, composed of **MARY**, **JOSEPH** and the **SHEPHERDS** assembles. **MARY** is seated on a low stool looking into the manger. **JOSEPH** stands beside her. **THREE SHEPHERDS** group in front of the manger, two kneeling, one standing to the side. When the people are arranged, the spotlight comes on. Music fades as **READER** begins.

**SECOND READER:** Luke 2:1-20

**CHILDREN'S CHOIR:** "Away in a Manger," stanza 1.

Spotlight off tableau. **MARY**, **JOSEPH**, **SHEPHERDS** leave quietly, as organ begins softly the melody of the hymn, "Watchman, Tell Us of the Night," playing one verse. The Soloist from the **Speaking Choir** takes his place center platform, and directs his words toward the **Speaking Choir** in back balcony or back of church.

### Early Followers of the Light

**SPEAKING CHOIR:** "Watchman, Tell Us of the Night." (See arrangement at close of service. Spotlight on Soloist.)

Spotlight off soloist. Organ begins, "We Three Kings of Orient Are," as the three **WISE MEN** take their places for **Tableau III**. They pose looking up toward the star. The spotlight comes on

them from a side angle, above head level. Music fades as **Reader** begins.

**FIRST READER:** Matthew 2:1-12

(Spotlight off. Star off. **WISE MEN** leave quietly. Organ or piano begins, "We Would See Jesus," as persons for **Tableau IV** begin assembling. Dim lights in the house show people of different ages, dressed in Palestinian costumes, coming from various parts of the church toward the chancel. There some sit on the floor, some stand, and all face in one direction, toward side rear of platform.)

**OLDER CHOIR:** "We Would See Jesus, Lo His Star Is Shining," omitting first verse.

At close of hymn, with all persons for **Tableau IV** arranged, spotlight comes on from angle toward which people are looking. They are evidently listening to Jesus in an out-of-door setting. Music fades out as spotlight comes on.

**SECOND READER:** Matthew 5:1-13; 6:22-24; Luke 9:23; John 13:34,35; John 8:12. (Carefully typed out for easy reading.)

Spotlight off. Music of "Light of the World, We Hail Thee," as tableau characters leave. When all are off stage, music fades and **Speaking Choir** begins.

### The Light of the World

**SPEAKING CHOIR:** "Light of the World, We Hail Thee"

As the poem is read, an **ACOLYTE**, carrying a candlelighter, comes up on the chancel, proceeds to altar and lights the tall white candle.

**FIRST READER:**

As Jesus called those about him in Galilee to be his followers, so he calls us today to spread his message of love and good will. This we can do as we offer ourselves in his service. We also share the Gospel of Good News when we give of our possessions to further his work here on earth.

Christmas is a time for sharing. Our offering tonight is but one channel for our giving at this blessed season. Let us use this opportunity to spread the light of the Christian gospel as we share of our means with others. (Or state the specific object to which the offering is to be contributed.)

**OFFERING SERVICE:**

**OLDER CHOIR** sings, "Christians, Lo, the Star Appareth," (in *The New Hymnal for American Youth*, Revell Company, and other hymnals; also in *Methodist Junior Closely Graded Text*, Course VI, Part I, "Wider Grows the Kingdom.")

Ushers receive offering. Music continues until this is completed and plates are brought to the front and placed on the altar.

### Bearers of Light Today

**SECOND READER:**

Jesus said, "You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. Let your light so shine before men, that they may see your good works and give glory to

your Father who is in heaven." (Matthew 5:14-16)

In the Book of Acts we read, "Now when they saw the boldness of Peter and John, and perceived that they were uneducated, common men, they wondered; and they recognized that they had been with Jesus." (Acts 4:13)

The early disciples were untrained and they made mistakes, but the people with whom they came in contact knew that they were not ordinary men. It had made a difference in their lives, evident for all to see, because they had been with Jesus. Their light so shone before men that it caused others to see "the light of the knowledge of the glory of God in the face of Christ."

Does it make a difference in our lives because, we, too, know Christ? Are we bearers of his light?

(During the following service the piano or organ may softly play, "Light of the World, We Hail Thee.")

Whatever our daily occupations, we should bear witness to our Christian faith. Our homes should be Christian homes, where mothers, fathers, boys and girls work and play and worship together as children of God, lighting our lives by the light which comes from Christ.

(While the **Reader** speaks the **FAMILY** comes up on the platform, each carrying an unlighted candle. They light their candles at the large Christ candle on the altar, the parents helping the younger children and watching to see that they handle the candles carefully. They then take their places on one side of the platform.)

The teachings of the Sermon on the Mount should influence our relationship with the people with whom we work: at the office, in the store, in the hospital, on the farm, in the factory, or in the home.

(The people representing **OCCUPATIONS** come forward with unlighted candles, light them at the Christ candle, and take their places on the platform opposite the family.)

Others can tell whether we follow Jesus by our attitude toward our schools; the seriousness with which we endeavor to discover Truth in its various manifestations; the respect we give our teachers, the way we behave with our classmates.

(The **SCHOOL BOYS** and **GIRLS** come forward with their unlighted candles, light them at the Christ candle, and take their places behind the **FAMILY** group.)

As we grow in years so should we mature in our Christian experience, pressing on "toward the goal for the prize of the upward call of God in Christ Jesus."

(The group of **OLDER PEOPLE** come forward with their unlighted candles, light them at the Christ candle and take their places behind the **OCCUPATIONAL GROUP**.)

Whoever we may be—a growing child, an adventurous youth, or a maturing adult, people around us should be able to see reflected in us something of the spirit of the Christ who was, and is, and shall forever be, the Light of the World.

(The **TWO READERS** step down from their desks, go to the altar and light their

(Continued on page 33)





## Primary Department

by Edna Butler Trickey\*

THEME FOR NOVEMBER: *God's Bountiful World*

### For the Leader:

Worship for the last Sunday in October was built around the theme, "God's Beautiful World." We attempted to help the children feel the dependability of God's laws which bring seed time and harvest. The beauty and bounty of God's world will continue to be considered in November. The same songs will be repeated several times, in order that the children may really learn them.

Since many primary children may repeat the Lord's Prayer without knowing what it means, the first Sunday in November will be a study of that prayer at their level.

The second Sunday will be an enlargement of the phrase, "Give us this day our daily bread," with the idea of developing appreciation for all those who work to give us bread.

The third Sunday will be a "giving thanks" service, dedicating gifts for some special purpose.

The last Sunday, the beginning of the Advent season, will look forward to plans for Christmas.

The worship center this month may be varied with the use of autumn pictures, leaves, and fruits.

Hymns are taken from *Hymns for Primary Worship*, Westminster or Judson Press.

NOTE: The article, "Sun, Moon and Stars" gives helpful suggestions for worship. Both it and the article "Answering Children's Questions" are useful for worship leaders dealing especially with laws of nature. They should also be shared with the parents of the children.

Before recommending a service project for Thanksgiving and Christmas, be sure to read the articles under the title, "How Shall We Give?" in this issue.

—EDITORS

### 1. The Lord's Prayer

PRELUDE: "All Things Bright and Beautiful," No. 30

CALL TO WORSHIP: Psalm 104:24

OFFERING HYMN: "Father, Bless the Gifts We Bring Thee," No. 169

LEADER: "The Lord's Prayer"

Last Sunday we thought together about the beautiful world God has given us. Today we want to think about ways to say "thank you" to God for all the fine things we enjoy.

When Jesus was with his disciples here on earth, they asked him to tell them the best way to thank God in prayer. They

said, "Lord, teach us to pray." The prayer that Jesus taught them is the one we know as the Lord's Prayer. (Have the prayer printed on a song chart or blackboard, visible to all.)

This morning let us say this prayer a line at a time as I point to it and then think together about what each part means before we go on. (Point to first line and read aloud. Discuss meaning of "Our Father." Repeat each line and discuss in turn the following:)

Hallowed—meaning holy. We will use God's name only in high respect.

Thy kingdom come—may the rules of God come into practice in the world, replacing selfishness and greed.

Thy will be done—up to here in the prayer, we are praying for God's glory, God's kingdom and God's will. These should come before prayers for our own selves.

Our daily bread—not *my* daily bread, but prayer for the daily needs of all people everywhere.

As we forgive our debtors—we are asking God to forgive us just as we forgive those who may have done us wrong. Suppose we have not forgiven others, what should we do before we ask God to forgive us?

Deliver us from evil—help us to stay out of trouble.

Kingdom, power, glory—the whole world is God's kingdom full of his power and glory forever. Amen.

(Arrange to have the record "The Lord's Prayer," by Malotte, ready to play here, or a soloist ready to sing it.)

LEADER: Let us all bow our heads as we listen to "The Lord's Prayer" in song and think about the meaning of the words as we hear them.

CLOSING HYMN: "For the Fruit Upon the Tree," No. 7.

### 2. Our Daily Bread

PRELUDE: "Come, Ye Thankful People, Come," No. 5

CALL TO WORSHIP: Psalm 95:6

HYMN: same as prelude, No. 5

LEADER: "Back of the Loaf"

We are beginning to think about the Thanksgiving season. In many of your homes plans are probably already being made for joyous family gatherings and a big feast on that day. But Thanksgiving means more than a feast. Let us turn the word around and see what else it says. Thanksgiving—giving thanks. We want to think together today about all the people we should give thanks to on Thanksgiving Day and every day. Last Sunday we thought about the Lord's Prayer and what it means. Today, we want to take just one line from that prayer and think about it—the line that says, "Give us this day our daily bread."

Suppose we think about just one loaf of bread and the people we should thank

for it. To help us think about this, I have printed here a song about the people who help us get our food. (Copy on blackboard or song chart the words from "Back of the Loaf," No. 34.) Let us talk about it a line at a time; then we shall listen to the music and sing it.

(The song chart might be illustrated by drawings or pictures cut from magazines. Talk about each of the following in turn: loaf, flour, mill, wheat, shower, sun, God's will—or care—for all.)

HYMN: "Back of the Loaf," No. 34

LEADER: Let us not just *say*, but let us *pray* the Lord's Prayer, thanking God for all his care for us.

PRAYER: The Lord's Prayer

OFFERING AND CLOSING HYMN: "Thy Work, O God, Needs Many Hands," No. 171

ANNOUNCEMENT: Announcement of giving plans for following Sunday.

### 3. Giving Thanks

WORSHIP CENTER: This should be arranged in accordance with your plans for special giving. If money is being contributed for distribution of surplus foods, samples of the food to be sent may be put on the worship center.

PRELUDE: "Come, Ye Thankful People, Come," No. 5

CALL TO WORSHIP: Psalm 100 (May be given as a choral reading by a third grade group.)

HYMN: "For the Fruit Upon the Tree," No. 7

LEADER: "All the Thanksgiving Days"

We are thinking today about all the Thanksgivings of the past and of our own plans for giving thanks.

Do you think Jesus had Thanksgiving Day when he was a little boy? He did not have it on the same day as we do, but the Hebrew people, as the family of Jesus was called, always had a harvest festival of song and thanksgiving. At that time, they brought the best fruits and grains from their harvest to share with the church. As they brought them, they often sang or chanted Psalm 100, which you heard this morning.

I suppose you have all heard about the first Thanksgiving in America, which the Pilgrims and Indians shared together in 1621 after the many hardships of the year 1620. That Thanksgiving celebration lasted for almost a week, until all the turkeys, deer meat, and pumpkin pies were eaten up.

Some people say that Thanksgiving should not be just one day, but every day in the year. That is, we should remember to be giving thanks each day. I am sure we are all truly thankful for many things, even though we do not always say it in words.

We have brought with us this morning what we might call signs of our thanks. We will each come to our worship center, as we have before, with our gifts for (*special service project*.) Let these gifts that we bring be a sign that we want others less fortunate than we are to know about

\*Plymouth Congregational Church, Des Moines, Iowa.



God's care for them. As we come let us sing, "Come, Ye Thankful People, Come." When we are all back at our seats, let us pray the Lord's Prayer together.

HYMN: "Come, Ye Thankful People, Come," No. 5

PRAYER: The Lord's Prayer

CLOSING HYMN: "Father Bless the Gifts We Bring thee," No. 169

#### 4. Advent Sunday— The Light of Love

##### For the Leader:

This Advent Sunday begins our plans for Christmas. There are so many things to do in December, that you must choose wisely those which are most significant. Some of the questions which should guide your choice might be:

1. What can the child get here at church that he will get nowhere else?
2. How can we best put *Christ* in Christmas for this age group?
3. What else is being expected of these children at the holiday season?

In answering these, you will try not to duplicate what is being done in the public school. You will see that the things you present emphasize the *Christian* side of Christmas, and you will plan so that these children are not involved in too many programs and parties to overstimulate them. More than anything else, they may just need a quiet time with candles

and greenery and lovely Christmas music. Candles are not generally recommended for primary worship, but may be permitted at Christmas.

Since you will need to build these services around the real needs of your children, a number of resource materials are suggested here, in preparation for the services to be printed in the November issue.

If you feel that the need is for a very quiet time, since there may be much activity in the classes at this season, you may wish to have just a Christmas story hour each Sunday during the worship period, using the excellent book for children called, *Once There Was a Little Boy*.

Each class might be asked, on the first Sunday of Advent, to make certain figures used in the creche (or manger) scene. One class might make the stable; another, figures of shepherds; a third, some of the animals, etc. These may be made of clay, of paper, soap, etc. Helpful suggestions for making such figures may be found in *Creative Activities* by Rebecca Rice (Pilgrim Press).

By the second Sunday in December, the children should be ready to bring all the objects together and thus make a worship scene that can be used the rest of the month. The altar might be a snowy hillside, made by covering crushed newspaper with a sheet, with a star-covered blue paper behind it on the wall. The Christmas story is read and, as various persons are mentioned, the figures are brought forward and put in place. The service may be concluded with singing "Silent Night."

If preferred, nativity scenes may be purchased at stores and assembled in the same manner, with fitting hymns and scripture.

Since many churches still expect the children to present some part of a Christmas program, there will be suggested on succeeding Sundays dramatizations of two hymns which make Christmas real to children. Either one might be given by the primary children as their part in the Christmas program, if desired. Those suggested will be "The Friendly Beasts," No. 71, *Hymns for Primary Worship*, and "Bring a Torch, Jeanette, Isabella," found in most Christmas carol books.

For this first Sunday in Advent, you will then work out your own service, announcing plans chosen from the following:

1. Christmas Story Hours
2. Building Our Creche Scene
3. Dramatizing Carols to be Shared

Your service may be patterned after the following short service.

The worship center may have four candles on it, attractively arranged with greenery. One of these may be lighted each Sunday, until by Christmas Sunday all four are burning.

OPENING MUSIC: "Away in a Manger," No. 62

LEADER: I am sure the music reminds us of the wonderful day we are beginning to look forward to—the birthday of the Baby Jesus. Let us sing this song with joy, as we think about what is coming. (Sing "Away in a Manger.")

LEADER:

You may be wondering why we have four candles on our worship center today.

They are for the four Sundays between now and Christmas. Many families have candles like these in their homes, which they light during the Christmas season. They are called Advent Candles. Advent means the coming of something wonderful. You know, if you have had a new baby come to your home, that there is much to do to get ready for his coming. Advent means that we get ready in our hearts for the coming of the Baby Jesus. We will need *love* and *peace* and *joy* and *hope* in our hearts to make ready for him.

Let us light one candle each Sunday, and try during the week to remember why we lighted it. Today, we will light the candle of *love*. (*Light one candle.*) As our candle of love burns brightly, let us stand and sing our new hymn, "In Another Land and Time," and think of special ways we can show love to others during this week. We will remain standing for prayer.

HYMN: "In Another Land and Time," No. 70, stanzas 1 and 3.

PRAYER: Dear Child of Christmas, we look forward again with love to your birthday. We are glad that you loved us and we will try to be more loving to each other as we get ready again in our hearts for your coming.

ANNOUNCEMENT of Christmas plans.

OFFERING: "Father, Bless the Gifts We Bring Thee," No. 169

CLOSING HYMN: "Joy to the World," (in most hymnals.)

#### Helpful Christmas Materials

##### Roads to Christmas

##### The Family Celebrates Christmas

These family books published by the Pilgrim Press, 14 Beacon St., Boston 8, Massachusetts, at 50c each,<sup>1</sup> contain listings of pictures, books, recordings, and hand crafts suitable for use both at home and at church with children of various ages. A number of stories and songs are also included. Teachers find the purchase of these books a most worthwhile investment. Some churches place one of these books in each home during the Christmas season.

##### The Christmas Annual

This yearly publication of the Augsburg Publishing House is available in most large department stores during the holiday season. It contains songs, stories, poems and beautiful pictures. This year's edition may, or may not, have material suitable for primaries.

##### Children's Worship in the Church School

This book by Jeannette E. Perkins, published by Harpers, includes Christmas worship services.

##### Thoughts of God for Boys and Girls

This collection, by Welker and Barber published by Harpers, includes devotional material for the month of December.

##### Tell Me About Jesus

This popular book by Mary Alice Jones, published by Rand McNally has a section on "Remembering Jesus' Birthday" which is recommended for use at Christmas.

##### Once There Was a Little Boy

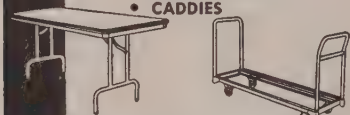
These charming stories, by Dorothy Kunhardt, published by the Viking Press are suitable either for group use or for reading by the children.

(See also list of books for families to appear in the November 1954 issue of the *Journal*.)

<sup>1</sup>Also printed by the Christian Education Press, 1505 Race St., Philadelphia 2, Pa.

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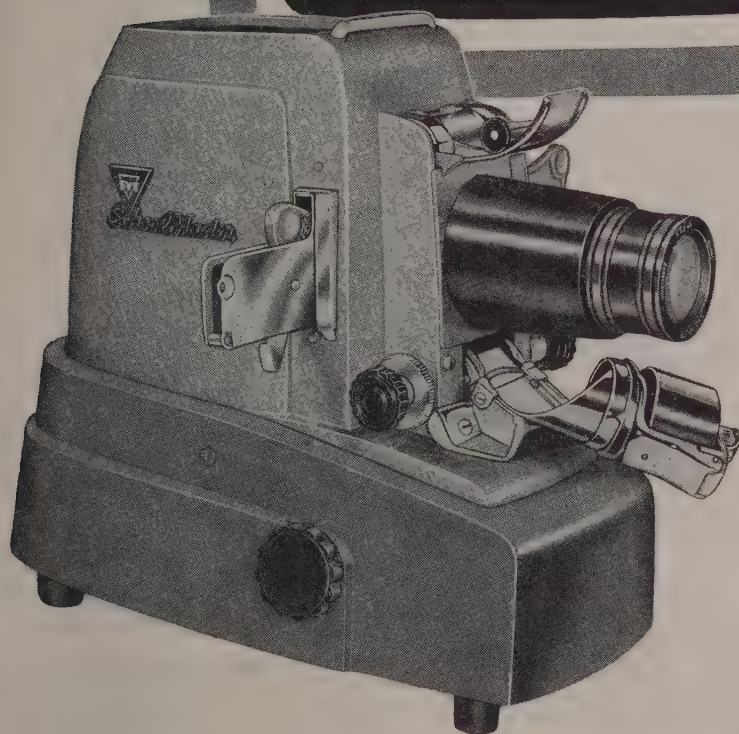
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# Junior Department

by Gertrude Sheldon\*

NOTE: Before making definite plans for special offerings for Thanksgiving and Christmas, be sure to read the articles on "How Should We Give?" in this issue. The article, "Sun, Moon, and Stars" is of special interest to leaders of worship and should be shared also with the parents of the children.

THEME FOR NOVEMBER: *Jesus Sang; We Sing*

## For the Leader:

The worship services for November have been planned with the hope that the juniors may grow in their appreciation of their privilege of expressing themselves in joyous song.

It is hoped, too, that they will grow in their appreciation of the Psalms, some of which Jesus must have sung when he was a boy their age.

Since we know so little of Jesus' boyhood from actual records, we assume that, in the country in which he lived and according to the customs of his time, he took part in the activities which were meaningful to his people, and that he grew as any normal, healthy lad would grow.

If the group with which you worship is not too large, gather about the piano or organ and really sing, even if it means less time for the planned worship service. Some junior who has not previously enjoyed singing, may discover, in an informal situation, how releasing it is. Often such moments lead to a worship experience. Carrying the tune is not as important as the joy of participating wholeheartedly.

There are various ways of using the suggested Psalms. They may be given antiphonally, or as choral readings, or read by a junior or by the leader, depending on the time to be spent in preparation. When Psalms are well read, juniors are deeply impressed with their beauty of expression and meaning.

If your department is making some special offering or gift at Thanksgiving time, recognition should be given it by incorporating it into the service of worship for the third Sunday.

The *Revised Standard Version* of the Bible will be used.

*Hymns for Junior Worship*, Westminster or Judson Press, will be the source book for the music. You may wish to substitute hymns from your own hymnals. New songs should be learned at some other time than the worship service although learning a new song may in itself become a worship experience.

## 1. Jesus Sang Songs of Joy

WORSHIP CENTER OR ALTAR: Bible (tilted up) open at Psalms, and an arrangement of flowers or fall foliage.

MUSIC: (to call group together) "Joyful, Joyful, We Adore Thee"

CALL TO WORSHIP: Psalm 95:1-3 RSV

\*First Congregational Church, Spring Valley, Minnesota.

## TALK: "When Jesus Sang the Psalms"

Have you ever wondered what Jesus was like when he was your age; the food he ate, the clothes he wore, the games he played, the songs he sang?

The Bible does not tell us much about Jesus' boyhood. We know that he had four brothers and more than one sister. Wouldn't that make a nice family group to sing together?

The Bible tells us that Jesus grew taller and stronger day by day just as you do. He grew in stature.

It tells us that he grew in wisdom, too. He learned about the world in which he lived and about the things in it much as you do. He asked questions. He was curious. He and his friends explored the fields and hills about his home. He helped his father and his mother and in helping learned how to do many things.

Jesus learned that you are happiest when you love people. He learned how much fun it is to help others. He learned how to make himself do the things he felt were right. He learned about God, the Father, and his plan for everyone. He grew in favor with God and man.

I wonder if Jesus learned some of these things by singing about them with his family and friends. The Hebrew people loved to sing. They sang as they traveled on the road, much as you do. It helped them keep going even when they were tired. They sang when they were sad and when they were glad. They sang songs of courage and songs of love. Some of their songs were prayers for forgiveness or help. Some were prayers of Thanksgiving.

Many of these beautiful songs are found in our Bible. They are called the Psalms, a word which means "a song to be used in public worship." Today we will listen to one of the Hebrew songs of joy.

SCRIPTURE: Psalm 95:1-7a

Leader: We do not know the music for this Bible psalm that Jesus' family might have sung together. We have a beautiful song written by two great men, Beethoven, the musician, and Henry Van Dyke, the poet, that expresses in words and music somewhat the same thoughts as this beautiful Psalm. We could make it our prayer of joy to God for today.

HYMN: "Joyful, Joyful, We Adore Thee"

OFFERING: Taken by two juniors and brought to altar.

PRAYER: Accept, dear God, our offering. Accept our songs of praise today. Help us to learn as Jesus learned. Amen.

HYMN: Chosen by group.

## 2. Jesus Sang Songs of Praise

ALTAR: Fruit or vegetables brought by juniors and arranged by them.

CALL TO WORSHIP:

Praise God!  
Praise God for homes,  
Praise God for rain and sun,  
Praise God for food and water,  
Praise God for birds and flowers,  
Praise God!

HYMN: "Joyful, Joyful, We Adore Thee"

SCRIPTURE: Psalm 96.

OFFERING: Same as last week.

HYMN: "All Things Praise Thee"

\*From *Children's Religion*, Nov. 1948. Copyright, the Pilgrim Press. Used by permission.

## INFORMAL DISCUSSION:

The leader may begin by asking the group if they think Jesus fully understood all of Psalm 96 when he was their age. Explain passages if questions are asked. Encourage expressions from the group that might be recorded as a litany or song of praise in their own words. If responses do not come readily, read the following *Psalm of Wonder* that a junior class wrote during a similar discussion, or use it as an incentive to your group to express themselves. Then close the service by quietly reading their expression of praise, or wonder, or thanks.

## A PSALM OF WONDER<sup>2</sup>

O God, Creator of all things,  
Your wonders are beyond our understanding!

How could you make  
Day and night;  
Summer and winter;  
Growing grain?

How could you make  
Us, with voices  
To sing praises;  
Families to live with  
And people to help?

O God, Creator of all things,  
Your wonders are beyond our understanding!

## 3. Jesus Sang Songs of Thanksgiving

ALTAR: Same as last week.

CALL TO WORSHIP: Psalm 136:1-9,26

HYMN: "Come, Ye Thankful People, Come"

STORY: (Remind the children that this is a "pretend" story, since the Bible tells very little about the childhood and family life of Jesus.)

## JESUS' GIFT<sup>3</sup>

On the hillside above the Nazareth home Joseph, the carpenter, had a little plot of ground where he could raise wheat for his family. Jesus loved every minute that he was allowed to spend in the grain field.

And now it was September. All summer he and Joseph had climbed the hillside every night or so to see how the field of grain was coming on. It had been a good season and, just a few days before, they had cut down the grain, tied it in sheaves, with the help of their neighbors, and stacked it in the courtyard in back of their house.

In a few days they carried their grain to the village threshing floor where the great heavy oxen walked round and round, tramping on the wheat until their heavy hoofs had rubbed all the kernels of grain from the ear.

Then, the men took long forks and tossed the straw and grain up in the air.

Jesus watched anxiously this year to see how much grain they would get, for Joseph had a growing family and Jesus knew that Mary had to be very careful to have enough grain to last until next harvest time. Well, it looked like quite a pile, he thought, as he and Joseph scraped it up and put it into the sacks to carry away.

There was Mary watching for them from the house top. She almost ran down the little outside stairs to meet them in the courtyard.

<sup>2</sup>Youth group, First Congregational Church, Spring Valley, Minnesota. Used with permission.

<sup>3</sup>By Marie Cole Powell, from *Children's Religion*, November, 1949. Copyright, the Pilgrim Press. Used by permission.



That evening, as they stood around a low table, ready to eat the delicious cakes Mary had made, with the fragrance of them making their mouths water, Joseph said, as they bowed their heads:

"Praised art Thou, O Lord our God, King of the Universe, who makest the wheat to grow and givest us bread to eat."

As they were eating, Joseph said, "Tomorrow we pick the grapes and the figs." He smiled at Jesus, as he said this, as if they shared a secret. Mary looked sad. "No figs this year," she said.

You see, Mary had had a beautiful fig tree growing right in the corner of the courtyard. Every year she had gathered fruit from the tree herself. Some of it they had eaten and from some of the fruit Mary made a delicious fig paste which they always ate during the Feast of Booths. Last year, just when the fig tree had put forth the first leaves, a sudden frost had come and nipped all the buds. So, there would be no fruit. Joseph and Jesus looked down at their wooden bowls so Mary would not guess that they had a secret.

"Father," asked James, "when do we start building our booth? Tomorrow?"

"After we gather the grape harvest," said Joseph. "Perhaps tomorrow."

"Father," asked Jesus, "where shall we build the Succa this year, in the courtyard or on the rooftop?"

"Suppose we take a vote," said Joseph. "How many of you would like to build it on the rooftop?"

Jesus watched and saw that every hand went up . . .

Joseph and Mary smiled. "We all seem agreed," said Joseph.

"You know what I love," said Jesus. "It's looking from our roof clear across the village and seeing the green booths on all the other rooftops. I love to hear all the families singing the songs of thanksgiving in the evenings. And I love sleeping out under the stars."

"We might sing a little now," suggested Mary. "Practice some of our songs of thanksgiving."

So they all sang together our Psalm 100: "Make a joyful noise unto the Lord, all ye lands."

The children were awake the next morning with the first rays of light. They hurried through the morning meal and all were on their way to the vineyard, each carrying large baskets for the grapes. What fun they had all day long!

At noon they sat down in the scanty shade of an olive tree and ate the barley cakes and drank the goat's milk from their pet goat.

"Where is Jesus?" asked Mary suddenly. "He was here a moment ago."

"I sent him on an errand," said Joseph. "He'll be back directly."

It was good to rest for a few minutes, but, though the baskets were filling with grapes, there were still more to pick. When they got home late in the day they would pile the baskets in the courtyard. Mary would make grape juice for them to drink in the winter time, from some of the fruit. Some they would spread out to dry for raisins. The rest they would eat at once.

"Here comes Jesus," shouted James. They all looked and there he came, carrying a basket, oh, so carefully, as though it held a treasure of some kind. Jesus walked up to Mary and laid the basket in her lap. "For you," was all he said.

"Figs!" cried Mary. "Jesus, wherever did you get them?"

"I grew them," said Jesus. "You see, Simon, who has so many fig trees, heard

about yours and he gave me this one of his. He helped me transplant it to the far corner of our land, where I knew you seldom went. Someday we can bring it down to the courtyard if you want it there."

Mary's eyes shone. "If you only knew the number of times I have wanted to climb to the top of our little hill but have been too busy to do so! Jesus, your thoughtfulness has made this Feast of Ingatherings a time for giving thanks."

That night, as they worked on the Succa on the rooftop, they sang together and Mary's voice rang out clearer than all the others as she thought, "I am so thankful for a son like Jesus." And Jesus was thinking, "This is the nicest Feast of the

Booths we have ever had." Aloud he said, "Let's sing: 'For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.'"

#### CONVERSATION:

Begin this period by asking the group to tell of plans they may have made of sharing with others, either individually or as a group.

List the things for which they are grateful, such as homes, food, love of parents, friends, church, God's love, Jesus and opportunities to share.

Dedicate any special gifts during the offering which follows.

OFFERING: Brought to altar by junior ushers.



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**PRAYER:** Include the suggestions from the group as expressions of their thanks.

**HYMN:** "Hymn of Thanksgiving" ("O Lord of heaven and earth and sea")

#### 4. Gifts of Love

**ALTAR:** A single tall taper with Christmas greens.

**QUIET MUSIC:** Medley of Christmas carols. (Leader lights taper)

**STORY:**

##### STEADFAST LOVE

Let us go back in imagination today to the home of Mary and Joseph. Jesus has just finished helping his father sweep out the carpenter shop and the tools have all been carefully put in their places.

Joseph is visiting outside the door with Jonathan, the shepherd. Perhaps they are talking over the harvest festival just past.

The younger children are playing in the courtyard with the neighbor boys and girls. Jesus and Mary have climbed the stairs to the rooftop and are watching the stars come out one by one, as they often did together. The stars seemed so much closer up there than at any other place. In the quiet they talked about many things. It was a time when Jesus and his mother felt very close to God and to each other. Often words did not seem necessary.

Finally the silence was broken. "Mother," said Jesus, "you've told me so many times about the night I was born. The stars remind me of the story. I thought of it again, today, when we were singing our song of Thanksgiving. Tell me truly, were the stars brighter the night I was born than on any other night?"

"To me they seemed brighter," answered Mary. "But I suppose the time that any child is born is more wonderful to a mother than any other time! A baby is such a precious gift. Only God can give life. Our people have looked for a leader to help them for so long that every Hebrew mother hopes her son may grow up to be that leader."

"Do you hope that I might be that leader, mother?" asked Jesus.

"Yes, Jesus, and to that end we have been teaching you through the years about God, the Father, and how great your responsibility will be if you are the Chosen One."

"I still have the gifts in my cedar chest which were brought to me when I was born and which you saved through the years for me. An olive branch from the shepherds. Gold, frankincense, and myrrh, from the kings. I suppose I shall better understand their meaning when I am grown and God calls me to do his bidding."

"Yes, my son," said Mary, "you will better know when you are grown." And they were both still, thinking their own thoughts.

**PRAYER:**

Our father, we are grateful that Jesus did hear you call him to be the Chosen One and that we can live as you want us to live by following his example. Help us to think these next weeks about the gifts of love which came because of him. Help us to want to give, too, the kind of gifts that make the world better. Amen.

**HYMN:** "Fairest Lord Jesus" (If you have more time, sing carols)

time the Roman Catholic Church had followed a Church Year, a kind of church calendar with many days set apart to honor some of the persons who through the years had come to be called saints. They are the people whom we see pictured in stained glass windows, today, and it was these very windows which made a little child describe a saint as "someone whom the light shines through."

When you went out on Hallowe'en for your "tricks or treats," you probably never thought that the "ghosts" who passed you in the street had the least connection with the church. But the ancient church celebrated a day called "All Saints' Day" on November 1, when the church honored these devout people who had come to be called saints. All Hallow's Eve, which has become our Hallowe'en, fell on the night just preceding All Saints' Day. It was a night for fun and celebration much as the famous Mardi Gras of New Orleans is a carnival which just precedes the solemn season of Lent.

Nowadays our churches usually do not celebrate All Saints' Day, but some of them do celebrate a day, on the Sunday nearest November 2, as "All Souls' Day." This is a day to honor, not just celebrated people, but all those noble souls, famous or obscure, within the family of the Christian Church, who lived their lives in the spirit of Jesus; all who tried to bend their wills to the will of their heavenly Father, and tried to make the world a better place than they found it.

The great sculptor Rodin, so the story goes, often had moments of black discouragement when he could not model the clay to match the vision he had in his mind's eye. "It cannot be done!" he would say, throwing down his tools. Then he would go to the Louvre, that famous art gallery in Paris where the Venus de Milo and other glorious works of art are housed. He would fill his mind's eye with the perfection of those statues, and after hours of such study, he would say to himself, "Yes it can be done. There it is!" and go back to his work refreshed and inspired.

Perhaps the same thing is true of us. Someone by the quality of his life may inspire us to try to live our lives more nearly in the spirit of Jesus, who for Christians is the supreme example of the perfect life. It may be an Albert Schweitzer, or a Jane Addams, or a Florence Nightingale, or someone who has excelled in the field we are hoping to choose for our own life work. It may be someone in our own family, or our church, or our community.

Let us listen now to the words of some of the great Christians of all ages.

**FIRST READER:** "A Twelfth Century Prayer"

O most merciful Redeemer, Friend, and Brother,

May I know thee more clearly,

May I love thee more dearly,

May I follow thee more nearly. Amen.

**SECOND READER:** "A Nineteenth Century Prayer"

Give unto us, Lord Jesus, grace to be meek and patient as Thou wast, that we may gently bear with the faults of others, and strive always to root out our own. For Thy sake, Amen.

**THIRD READER:** "A Twentieth Century Prayer"

O Maker of us men, who hast set us in no strange land, but surrounded our life with familiar things and well-known faces, we pray for all those amongst whom we live, our neighbors and acquaintances and those amongst whom we work. We commit

## Junior High Department

by Ethel A. Shellenberger  
and Lael A. Henderson\*

**THEME FOR NOVEMBER:** *All Beautiful the March of Days*

Protestant churches are beginning to take an increased interest in the traditional season and days of the church year. The Reformation, of course, caused a great swing away from the usages of the traditional church, but the recent meeting of the World Council of Churches has focused attention on some of the other branches of the Christian family tree, with an attendant revival of interest in church symbolism, liturgy, and the Christian Year. It is our hope that these services, which will follow somewhat the pattern of the Christian Year, will be helpful to those who share this interest and wish to help their pupils to some understanding of it. Two books will be useful also. They are: *Great Protestant Festivals*, by Clarence Seidenspinner, published by Henry Schuman, Inc., and *The Story of the Christian*

*Year*, by George M. Gibson, Abingdon-Cokesbury Press.

As with the services last month, we have tried to provide for as much junior high participation as possible since this age group delights in activity and learns best by "doing."

It would be interesting to some groups to make an Advent wreath for use as a worship center for the four Sundays in Advent, of which November 28 is the first. If this is done, the candles should be long enough and thick enough not to burn down to the evergreen branches. Fat white or red candles are available at five and ten-cent stores which will withstand four burnings without danger of fire.

### November 7

**THEME:** "Thyself the Vision"

**HYMN:** "All Beautiful the March of Days"

**OPENING SENTENCES:** Micah 6:8

**TALK:** "Those Who Let the Light Shine Through"

Last Sunday we celebrated Reformation Sunday, when our Protestant churches really had their beginnings. Before that

\*Miss Shellenberger is Associate Director of Youth Work and Miss Henderson editor of junior high materials for the Board of Christian Education and Publication of the Evangelical and Reformed Church, Philadelphia, Pennsylvania.



them all to thy favor and care; preserve them from all dangers of body and soul; pardon all our sins, and grant that we and they may ever dwell with thee; through Jesus Christ our Lord. Amen.

LEADER: And now let us close our worship service by repeating the prayer of our Lord, Jesus Christ, who taught us how to pray.

THE LORD'S PRAYER (in unison).

## November 14

THEME: "Good-will to Men on Earth"

CALL TO WORSHIP: Psalm 96:1-4

HYMN: "O Beautiful for Spacious Skies"

LEADER:

Last Thursday many of us probably sang the hymn we have just sung and other patriotic songs as well, as we observed Armistice Day, honoring those who died in our two world wars. We may have felt especially thankful that our country is not now at war. But as Christians we ought to think even farther than that. In addition to being sad that anyone, no matter what his country, had to give his life that his fellow men might live in peace, we ought to resolve to do everything in our power to prevent new wars from starting. An Old Testament writer many centuries before ours had a vision of what a warless world could be like. Let us listen to what he said:

SCRIPTURE READING: Micah 4:1-4 (By a pupil)

STORY: "How Orchestras Began"<sup>1</sup> (May be told by another pupil)

A story that has something in common with Micah's vision is an old legend about how orchestras came into being. Long ago, everyone who was a musician always performed alone, taking for himself all the glory and applause.

Now there was a village with a beautiful cathedral, of which the people were very proud. But one day when they looked out of their windows in the morning, their cathedral had disappeared. They could not understand it, but it simply wasn't there. Some people shook their heads sadly and said that this was God's way of punishing all of them because they were always quarreling. But there was one thing that could bring their cathedral back to them, and that was beautiful music.

Every musician from far and wide began coming to the village to see if he could make music that would bring back the cathedral. From morning till night, someone was always at the site of the cathedral, making music. Often several people played different compositions at the same time and then there were discords, and usually some one of the players would try to outdo all the rest.

One day the only players were two

<sup>1</sup>Retold in other words from the version of the legend found in *Living Together in Today's World*, by Louise Griffiths.

young boys. Quite by accident, with different instruments, the two boys began to play the same music. The results delighted them so much that they called their friends to listen and to bring still others with instruments to play with them.

Passers-by stopped to listen. Some had instruments but would not join the young people because they still wanted the glory of restoring the cathedral all for themselves. But the young people played on, and a crowd gathered. All of them were so absorbed in the music that they never once realized that slowly, while the boys and girls played their music, the cathedral had come back.

Then the first two boys saw it. "We've done it," they cried, "because we worked and played together!"

LEADER:

Many churches are observing World Peace Sunday today. It is hard to visualize or even imagine complete peace throughout the world. For many of us who are here today there has never been a time in our whole lifetime when there was no war anywhere in the world.

Within the walls of the beautiful United Nations buildings in New York City, leaders of many nations are striving to bring about a peaceful world. Sometimes there is the harmony of agreement among them. At other times these leaders seem to be thinking chiefly of their own nations, forgetting the rights of the others. Then discord is the result. But harmony can come even here, if all are willing to pool their interests for the sake of a better world for all nations and all people.

GUIDED PRAYER:

Let each one pray in his own way:

Pray first for people in our country; then for those in all nations of the world.

Think of persons in other nations that you know personally.

Think of some of the ways in which you know they could be made happier.

Ask for help in trying to understand other people.

Pray for courage to follow the example given by Jesus. Amen.

CLOSING HYMN: "All Beautiful the March of Days."

## November 21

THEME: "The Year in Beauty Flows"

QUIET MUSIC: "All Beautiful the March of Days"

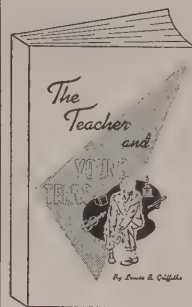
CALL TO WORSHIP: Psalm 65:1a, 11a, 12, 13

HYMN: "We Praise Thee, O God"

MEDITATION: How Our Thanksgiving Began

Our Thanksgiving Day is a civil holiday, but our Pilgrim Fathers began it in a spirit of worship. God-fearing men and women as they were, it was completely natural for them to turn to their heavenly Father in praise and thankfulness for

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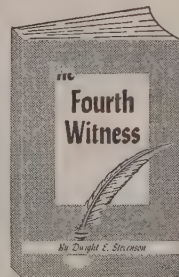
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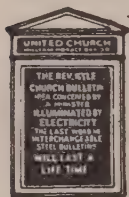
The Pilgrims knew their Bibles, too, for in the Old Testament books of the Law, a harvest festival, called the Feast of Booths, is prescribed for the ancient Israelites. This was a thank-offering to God for the harvest each year and also a memorial of the years that the Hebrew people spent in wandering in the wilderness before they reached the Promised Land.

It will be interesting to read the scripture references connected with Feast of Booths. It was called so because for the festival week the people slept outdoors in little tent houses made of green tree branches with the leaves braided together to form a roof and sides. Some of us who have Jewish friends know that they still celebrate this feast today.

#### SCRIPTURE:

First Reader: Exodus 23:16

Second Reader: Deuteronomy 16:13-16



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#### Third Reader: Leviticus 23:39-43

#### LEADER:

Now let us compare these scripture references with a description of the first Thanksgiving Day in America, written by Edward Winslow, one of the Pilgrims, on December 11, 1621.

**Fourth Reader:** "A day set apart to Almighty God for His great and victorious mercies to our dear native country for the comfortable and seasonal supplying us with moderate showers. Our corn did prove well; and, God be praised, we had a goodly increase of Indian corn. Our harvest being gotten in, our Governor sent four men on fowling, that so we might rejoice together after we had gathered the fruit of our labors. Many of the Indians came amongst us, and among ye rest their great Chief, Massasoit, with some 90 men whom for three days we entertained or feasted."

**Leader:** With the Pilgrim Fathers, as with the ancient Israelites, their thanksgiving was a double celebration: for their harvest, and for their preservation in their hazardous undertaking in starting a new settlement in a wilderness. The Pilgrims, you will notice, even followed the injunctions in Deuteronomy by inviting the "sojourner," the Indians, to share their feast.

**HYMN:** "We Plow the Fields and Scatter"

(As the ancient Israelites used to sing the Psalms responsively on festal days in the Temple, the group might sing this joyous hymn in the same way, with half the group singing the stanzas and the other half responding with the refrain.)

**PRAYER:** The General Thanksgiving

(This old prayer from the *Book of Common Prayer* has more meaning when we let our imaginations dwell on the ancient Israelites or the Pilgrims facing the stark necessities of existence in a wilderness. The leader should read this prayer, not necessarily all of it, but enough to let the young people get the flavor of it.)

"Almighty God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men.

"We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory.

"And, we beseech thee, give us that

due sense of all thy mercies, that our hearts may be unfeignedly thankful; and that we show forth thy praise, not only with our lips, but in our lives, by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. Amen."

#### November 28

**THEME:** "Clearer Sounds the Angel-hymn"

**HYMN:** "Angels from the Realms of Glory"

#### CALL TO WORSHIP:

"Come, Thou long expected Jesus,  
Born to set Thy people free;  
From our fears and sins release us,  
Let us find our rest in Thee."

—CHARLES WESLEY

**MEDITATION:** "Advent Season"

We have been talking a little about some of the special days that are observed by the Christian Church in the course of a year. But today is a special Sunday in the church calendar. It is known as the First Sunday in Advent and begins a series of four Sundays which make up the Advent Season. *Advent* means a coming, or arrival, and the Advent Season is the time when Christians prepare their hearts to keep Christmas. The Christian Church measures its seasons by the various stages of the life of Christ, its founder and head, so that the Church Year begins not as the calendar year does, on January 1, but with the Advent Season.

Many customs have sprung up during twenty centuries of life in the Christian Church. The people in the time of Queen Elizabeth I of England called the first Sunday in Advent "Stir up" Sunday because the opening prayer in their prayer book for that Sunday began, "Stir up our hearts, O Lord, to make ready the way of thine only begotten Son."

In some countries, particularly in Germany and the Scandinavian countries, families adopted the custom of making an Advent wreath of evergreen branches, with four candles embedded in the branches at equal intervals as the wreath lay flat on a table. On the first Sunday in Advent they lit the first candle and repeated an appropriate Bible verse, sang a Christmas carol or chorale, and closed with a brief prayer, extinguishing the candle at the close. The following Sunday that first candle was lighted and a second one as well, with another appropriate devotional service. On the third Sunday three candles were lighted, while on the fourth Sunday, all four candles were lighted for the family worship.

Children in these countries are still given Advent calendars, where toylike Christmas villages, peopled with Christmas fairies, are pictured on cardboard, with doors and windows heavily scored so that they can be lifted up. There is an opening for each day until Christmas, each one numbered for the proper day. Each day the child lifts one, to read the Bible verse printed underneath.

Whether or not we have any special pre-Christmas customs in our own families, we can start this year in our own private devotions and in our family worship by using this Advent Season to prepare our own hearts to be more willing to follow the spirit of Jesus in our daily living, not just at Christmas time, but all year long.

**SCRIPTURE:** Luke 1:46-55

**CLOSING HYMN:** "Joy to the World"

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# Senior High and Young People's Departments

by Oliver B. Gordon\*

THEME FOR NOVEMBER: *Young People  
Look at the Bible*

## To the Leader:

The Bible is the great source book for all Christians. Young people can be greatly helped if they will form the habit of reading it. But they need guidance in their reading so that they may understand its message for them. The first service for the month is intended to challenge them with the importance of this great religious source book. The remaining services attempt to interpret its significance for young people in a number of important phases.

## 1. Look at the Bible's Place in the World

**WORSHIP CENTER:** There are many possibilities for a worship center. The Committee planning for the center may wish to use simply an open Bible flanked with flowers or candles. A picture of a young person, a family or an assorted group of persons reading the Bible may be used. If materials are available from a local religious book store or office of the American Bible Society, the Committee will doubtless want to look into these resources.

**PRELUDE:** "Holy, Holy, Holy"

**CALL TO WORSHIP:**

O come let us look upon thy word.  
For "the grass withereth, the flower  
fadeth:

But the word of our God shall stand  
forever." (Isaiah 40:8)

**HYMN:** "O Word of God Incarnate"  
stanzas 1 and 2

**TALK:**

**THE WORLD'S GREATEST BEST SELLER**  
The Bible was the first book ever printed and is still today never off the press. In 1953 it is estimated that over 50,000,000 copies of the Bible or portions thereof were sold or given away by the various Bible Societies and commercial houses in this and other countries. This amount is easily a hundred times the number of copies printed of any modern best seller.

Present day translations make at least parts of the Bible potentially available to nine-tenths of the world's population. This may not sound too significant until we learn that to make this possible the Bible, or an important part of it, has been translated into more than one thousand languages and dialects. For just one, the Mandarin language, it required twenty-five years and a cost of \$125,000.

The Bible's message is practical and

timeless, appealing equally to the hearts of men of all races and nationalities and in all periods of history. Although neglected by many who should be its most faithful users, nevertheless it is still more widely read than any other book.

Through the centuries it has survived the bitterest attacks of its most deadly foes. At one time there was a death penalty in England for reading the Bible in the home, but years later when the African ambassador asked Queen Victoria on what England's greatness rested, she said the Bible.

Finally, our American way of life stems in large measure from the inspiration of this book.

These are all well authenticated facts. However, they do not answer the most important question—Why? Why does this concern us? Why is it important that young people read this book? Why is it significant for us today here in America?

**RESPONSIVE SERVICE:**

"WHYS" OF BIBLE IMPORTANCE

(For leader and five young people. The service may be used as printed below. However, it is suggested that a youth committee create their own responsive service based upon a study of the importance of the Bible from the viewpoint of young people. Their minister or librarian may be called upon to aid them in finding books on the subject.)

**Leader:** Why does the Bible affect us as students?

**Response 1:** Our western culture is saturated with the Bible. We must know it to be truly educated. Our daily speech is full of quotations from it. Much of our greatest art used biblical themes. Some of our most exalted and most appealing music, from Handel's *Messiah* to our Negro spirituals, reflect its pages, and our literature, both classic and modern, is strongly marked by its influence.

**Leader:** Why does the Bible affect us as patriotic Americans?

**Response 2:** Our most priceless political heritage is democracy, and democracy has its roots in the biblical concept of the worth of every individual before God. The Bible nourished the Puritan revolt in England in the 17th century. It led to the establishment of public schools and church related colleges. It has been the basis for great political utterances from the addresses of Abraham Lincoln to the "Four Freedoms" of Franklin D. Roosevelt.

**Leader:** Why is the Bible satisfying from a literary standpoint?

**Response 3:** It offers all sorts and types of literature: the history of a great race, poetry, philosophy, drama, proverbs, entertaining short stories, inspiring sermons and letters, rules for individual and social living and great biographies culminating in the life of Christ.

**Leader:** Why does it help us in our daily living?

**Response 4:** Because it contains the

ethical rules and principles we have learned from our earliest days. Our best answer may well be summed up in our scripture lesson for the morning, II Timothy 3:14-17. (To be read as a part of this response)

**Leader:** Why is the Bible unique?

**Response 5:** By common consent the church for ages has called it the word of God. This means that through the years God has spoken to man through its pages. Through this great book he still speaks to young people today if they will but approach the Bible in a receptive attitude of mind and spirit.

**PRAYER:** (Read in unison by leader and the five young people who shared in the responsive service)

Gracious heavenly Father, we thank thee for the Bible and its revelation of thee. Help us to read it more and to understand it better.

**HYMN:** "O Word of God Incarnate,"  
stanzas 3 and 4

## 2. Look at the Bible's Rules for Living

**WORSHIP CENTER:** (See suggestions for service No. 1.)

**PRELUDE:** "I Would Be True"

**HYMN SOLO:** (tune, *Peek*)

I would be wise for there is much to  
guide me;

I would be learning daily from his word;  
I would be keen to listen to his teach-  
ing;

I would be glad to do the things I've  
heard,

I would be glad to do the things I've  
heard.

**POEM:** (As an alternate to the poem below the leader may prefer to use Psalm 119:97-98; 102-105; 111-112)

The Bible is a source book or guide for daily living. A poet of the last century described it in the following words:

(Read the words of the hymn, "Thy Word Is Like a Garden, Lord," by Edwin Hopper. This is in *The New Hymnal for American Youth, The Church School Hymnal for Youth, etc.*)

**PRAYER:**

Father in heaven, help us to search thy word, that in it we may find a code for our daily living. Help us to study its pages that in them we may discover rules for clean and wholesome experiences. Help us to meditate upon its great principles of truth and love that in them we may obtain a full and abundant life. Amen.

**SCRIPTURE READING AND INTERPRETATION:  
BIBLE RULES**

(This portion of the service may be handled in a number of ways. The leader may make the entire presentation. Different young people may present each of the five references with their interpretations. The group may be asked to follow or read together the various references in their Bibles.)

**Leader:**

The Bible is full of rules and precepts which can be helpfully applied to our daily living. Let us look first at the Old Testament and then at the New Testament.

**Reader One:** (Exodus 20:3-4; 7-8; 12-17)

These early commandments or rules of God are still applicable today for the most part. Some young people react

\*Executive Secretary, Department of Christian Education and Evangelism, Philadelphia Council of Churches.

\*Adapted from *Toward Understanding the Bible* by Georgia Harkness, pages 117-120 (Board of Missions and Church Extension, Methodist Church, 1952). Used by permission.



against them as too negative, feeling that our religion should be not so much against but for something. Granting some validity to this objection, it is quite simple to say that the first four commandments urge us to place God first in our lives, to love and

revere him. The last six tell us to respect others: first our parents, then our neighbors and their property.

**Reader Two:** (Zechariah 8:7-8; 16-17)

Our second reference lists rules for successful community living. God's chosen people had been exiled in Babylon. Now they had returned to Palestine and to Jerusalem. A great leader spoke out in the name of God asking for attitudes and relationships with others which we can apply in our own communities in 1954. (Read reference at this point) Today, too, we need honesty, friendliness, unselfishness and a peaceful attitude toward our neighbors.

**Reader Three:** (Deuteronomy 19:19-21 and Matthew 5:38-42)

We will now look at two references which illustrate the contrast and the development between the rules for conduct commanded of religious persons in early days of the Hebrew race and later in the days of Jesus. First let us listen to the early law of justice and retribution. (Read the Deuteronomy passage.) Now let us read the words of Jesus. His rule is difficult for us. It challenges us to a love of our enemies and to action that will prove this love. (Read the Matthew passage)

**Reader Four:** (Matthew 5:3-11a)

We come now to a very familiar set of rules attributed to Jesus in the famous Sermon on the Mount. Because some of the terms employed are not too clear, let me briefly clarify them before we join in reading together the Beatitudes. The words "poor in spirit" mean all those who humbly recognize that they have a deep spiritual need. The thought of

mourning refers not to an emotional weakness but to a serious and anxious concern about the evil and sorrow in the world. A meek person is not one who in fear pleads for appeasement, but rather one whose humility frees him from self-sufficiency and superiority. (Read the reference)

**Reader Five:** (Matthew 22:34-40)

Our final reference is a summary of all the great rules for right living found in the Bible. Just as John 3:16 is frequently called "the little gospel" so Matthew 22:37-39 has been referred to as "the little blueprint for right living." In it we hear an echo of the earlier ten commandments. It offers principles of life in broad terms. Each of us must apply them to our own lives day by day. (Read reference)

**CLOSING HYMN:** "I Would Be True"

### 3. Look at the Bible's Poetry

**WORSHIP CENTER:** (Suggestions for service No. 1 may be followed with emphasis given to the theme of thanksgiving.)

**PRELUDE:** "Praise God from Whom All Blessings Flow"

**CALL TO WORSHIP:** Psalm 95:1, 2

**HYMN:** "We Praise Thee, O God, Our Redeemer, Creator"

**TALK:**

**WE WOULD PRAISE HIM**

(It is recommended that the leader secure for each member of the department a copy of the 11th Annual Worldwide Bible Reading Bookmark, with brief daily scripture selections for reading from Thanksgiving to Christmas, 1954. They may be obtained, free of charge, from the American Bible Society, Dept. U, 450 Park Ave., New York 22, N.Y., or other depositories.)

**Leader:**

As we all know, the first Thanksgiving celebration was held in Plymouth, Dec. 11, 1621. An early New England leader writes of those days as follows:

Our corn did prove well; and, God be praised, we had a good increase of Indian corn. Our harvest being gotten in, our Governor sent four men on fowling, that so we might, after a special manner rejoice together after we had gathered the fruit of our labors. Many of the Indians came amongst us, and among the rest their greatest king, Massasoit, with some ninety men whom for three days we entertained or feasted.

EDWARD WINSLOW

This morning we too have many things to be grateful for. We too would like to express our thanksgiving for all God's blessings. How better than to turn to our Bible where we find in its great poetic passages the fore-runners of our great American celebration? How show our gratitude better than to commit ourselves this day to the initiation of a program of Bible reading running from Thanksgiving to Christmas? In your hands you have a bookmark with suggested scripture references centered around the theme, "Faith for Our Day." How better can we praise our God than with a definite pledge to study his word and sincerely seek to live our daily lives in accord with its inspiration and guidance.

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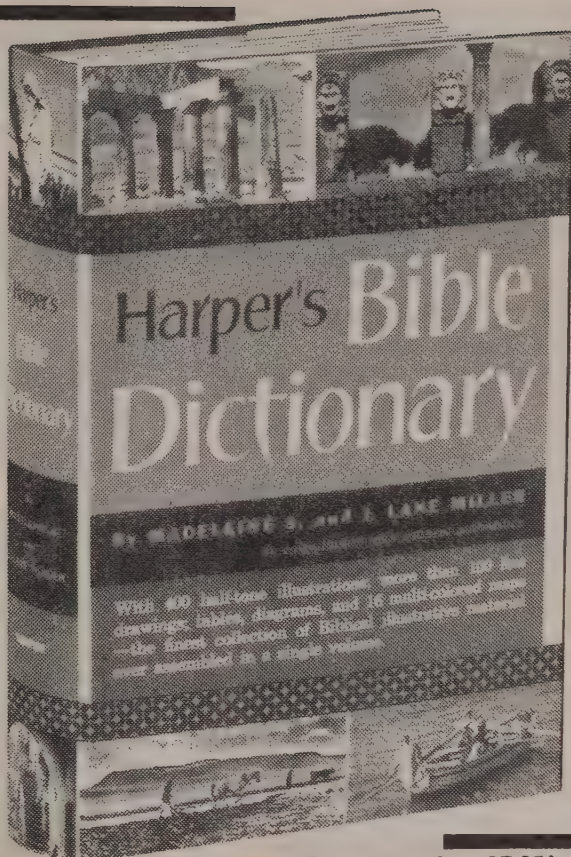
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# MUSICAL SELECTION:

Let us listen at this time to the first two references. (Psalm One may be pre-

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sented as a choric speaking selection or it may be read in duet form, with the light voice taking verses 1-3 and the darker voice 4-6. Psalm 23 should be sung as a special musical number. It may be found in solo, quartette or hymn arrangements.)

#### LEADER:

Beginning on December 8, we read consecutively the three great chapters known familiarly as the Sermon on the Mount. This is followed by Luke's account of some of the great parables of Jesus. On December 12, with the observance of Universal Bible Sunday, we have presented a series of readings depicting the hope and promise of our Christian faith. Growing out of this faith, on the last days before Christmas, rules for living as suggested by Paul have been selected. The day before the holiday is devoted to our hope for future happiness and glory, and the nativity story is given on the 25th.

As your share in our expression today of our love and gratitude to God, will you place one of these book-marks in your Bible and set aside a time each day to read the references suggested?

PRAYER of thanks for the Bible and of dedication to its message.

CLOSING HYMN: "Praise God from Whom All Blessings Flow"

### 4. Look at the Bible's Message of Salvation

WORSHIP CENTER: (See suggestions for service No. 1)

PRELUDE: "Lord Jesus I Love Thee"

CALL TO WORSHIP: Genesis 1:1; John 3:16

HYMN: "I've Found a Friend, O Such a Friend," or, "O Jesus, Thou Art Standing"

#### TALK:

GOD AS OUR REDEEMER'

(The four great ideas which make up the story of salvation in the scriptures may be symbolized by four great figures:

Abraham, receiving God's covenant for Israel; Isaiah, prophesying the coming Messiah; Christ, the saving incarnation of God; Peter, receiving the Holy Spirit at Pentecost. These four figures with the concept each embodies may be written on the blackboard or a turn-over chart. The following 2x2 kodachrome slides might also be used: The Call of Abraham; Isaiah the Great Prophet; I Am the Way (picture of the spiritual Christ) or Christ on the Cross; Peter's Sermon at Pentecost or The Coming of the Holy Spirit (with tongues of flame)².

#### Leader:

The supreme picture which the Bible presents to us is God as the Redeemer. Its story depicts his stern justice and his hatred of evil and wrongdoing, but above all he reveals himself as a Father-God who loves man, saves him and comforts him day by day.

This message of God's redeeming love is centered in four great concepts which move into one another by a natural sequence. The first was God's Covenant with Israel through Abraham. So the early Israelites saw themselves as God's chosen people. In this lay their trust in God and their sense of sin as an affront to his holiness.

SCRIPTURE LESSON—Part 1: (Genesis 17: 1-4, 7-8)

#### Leader:

Nevertheless the people did not keep well their side of the covenant. Their sins displeased God and caused the prophets to chide the people; but in his mercy God promised them a saviour or messiah to save them from their sins. The prophecies of Isaiah are among the most vivid.

SCRIPTURE LESSON—Part 2: (Isaiah 40: 1-3, 10-11)

#### Leader:

The fulfillment of this promise is found in the New Testament, in Christ, the son of God. His messiahship was not that of a political king, and although he was a loyal Jew his vision of God's universal love far transcends Judaism. In our series of Daily Scripture Readings, launched last Sunday, the reference for November 28 pictures this great concept. We will listen to a summary of this third portion of our Scripture Lesson.

SCRIPTURE LESSON—Part 3: (John 1:1-34)

(The message of this Biblical passage should be given briefly by one of the young people or by a teacher in the department)

#### Leader:

After the crucifixion and resurrection came the establishment of the Christian community in the Church. Christ gave as his parting word, "Lo, I am with you always, even unto the end of the world." He promised his followers a comforter, the Holy Spirit, who would abide with them and teach them. He it is who teaches us as we study the word of God. In fact, the Bible becomes the word of God as he speaks to us through it.

SCRIPTURE LESSON—Part 4: (Acts 2:1-4, 12-18 or Acts 2:14-18) (Read responsively)

MEDITATION: Let us bow our heads for a few moments of meditation as we think on this, God's great plan of salvation.


CLOSING HYMN: "What a Friend We Have in Jesus"

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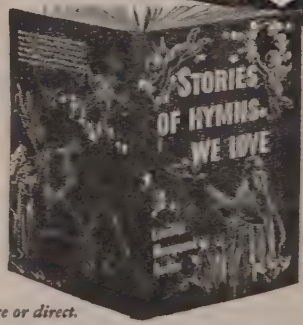
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# The Light of the World

(Continued from page 20)

candles, then take places, one on each side of the altar. The pose of all those now on the platform is held until after the benediction solo.)

SOLOIST: "Walk in the Light," stanzas 1 and 4, as benediction.

If a recessional is desired, those on the platform may form in an order practiced carefully in advance, and walk out down the center aisle, bearing their candles, while the Postlude is being played. If this is not safe or desired, the house lights may come on after the Benediction solo and all those on the stage snuff out their lights at a prearranged signal.

POSTLUDE

## Selections for Speaking Choir

O Come, O Come, Immanuel

Light Voices:

O come, O come, Immanuel,  
And ransom captive Israel,  
That mourns in lonely exile here  
Until the Son of God appear.

Dark Voices:

Rejoice! Rejoice! Immanuel shall come  
to thee, O Israel!

Light Voices:

O come, Desire of Nations,  
Bind all peoples in one heart and mind;  
Bid envy, strife, and quarrels cease;  
Fill the whole world with heaven's  
peace.

Dark Voices:

Rejoice! Rejoice! Immanuel shall come  
to thee, O Israel!

## Watchman, Tell Us of the Night

Solo: Watchman, tell us of the night,  
what its signs of promise are.

Choir: Traveler, O'er yon mountain's  
height see that glory-beaming star!

Solo: Watchman, doth its beauteous ray  
aught of joy or hope foretell?

Choir: Traveler, yes; it brings the day,  
promised day of Israel.

Solo: Watchman, tell us of the night;  
higher yet that star ascends.

Choir: Traveler, blessedness and light,  
peace and truth, its course portends.

Solo: Watchman, will its beams alone  
gild the spot that gave them birth?

Choir: Traveler, ages are its own; see, it  
bursts o'er all the earth!

Solo: Watchman, tell us of the night, for  
the morning seems to dawn.

Choir: Traveler, darkness takes its flight;  
doubt and terror are withdrawn.

Solo: Watchman, let thy wandering cease;  
hie thee to thy quiet home!

Choir: Traveler, lo, the Prince of Peace,  
lo, the Son of God is come!

## Light of the World, We Hail Thee

Light Voices:

Light of the world, we hail thee,  
Flushing the eastern skies;

Never shall darkness veil thee  
Again from human eyes;

Dark Voices:

Too long, alas, withholden,  
Now spread from shore to shore;  
Thy light, so glad and golden,  
Shall set on earth no more.

Light Voices:

Light of the world, thy beauty  
Steals into every heart,  
And glorifies with duty  
Light back to thee again.

Dark Voices:

Thou robest in thy splendor  
The simplest ways of men,  
And helpest them to render  
Light back to thee again.

Light Voices:

Light of the world, illumine  
This darkened earth of thine,  
Till everything that's human  
Be filled with the divine;

Dark Voices:

Till every tongue and nation,  
From sin's dominion free,  
Rise in the new creation  
Which springs from love and thee.

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Extra copies of this issue, for use by members of the cast, may be obtained from the "Journal" offices at the prices indicated in the masthead on page 1.

## Answering Their Questions

(Continued from page 7)

cepts can be made without going into details about the science of things. We wound up our conversation by talking about the fact that if there were no God it wouldn't matter how long it takes to do anything, or how far some place is.

I disagree with those who say that you cannot talk on some of the basic issues of life and be understood by a child. It depends on the kind of language we use and the type of symbols we employ.

Sometimes I have spent an evening, after a day's work, sitting in the hammock with eight or ten children, ranging in age from three to ten, and talking—mostly answering questions. Then night would fall and the stars would shine and our thoughts would turn to the loving Father who

cares for everyone. On other evenings we would sit on the floor before the fireplace to talk.

It is my firm conviction that all children, regardless of age, have an interest in the other child's question and in the answer that is given. Under those circumstances a bit of imagination goes a long way to help mold the group into interesting conversationalists.

Let's answer children's questions about the world—about gravity, evolution, colors, the minerals in the ground, and animal fossils—about anything they choose to ask. But let it always be against the backdrop of religious devotion, appreciation of the child, and an expression of our faith in God.

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# With the New Books

## What to Do With Your Preschooler

By Lillian and Godfrey Frankel. New York, Sterling Publishing Co., 1954. 120 p. \$2.00.

A series of brief descriptions opens up a wide variety of inviting activities for preschool children. Arts and crafts, excursions, dramatic play and satisfying ways of helping around the house, are only a few of the areas which are explored. Special days and seasonal opportunities come in for a share of attention.

Introductory notes, and interpretations woven into the activity descriptions, are helpful in the understanding of the values and criteria of constructive play. A wholesome approach to adult attitudes and relationship with the preschool child undergird all the presentations.

There might be differences of opinion among students of preschool education on a few minor points.

However, teachers as well as the parents for whom the book is primarily designed, will find it a valuable addition to their resources. Even the most experienced will find in it some new ideas. All should find in it stimulation for their own creative imagination in working with young children, and refreshing insights into the preschooler's need and use of companionable play.

MARY VENABLE

## Face to Face with India

By Roland E. Wolseley. New York, Friendship Press, 1954. 176 p. Cloth, \$2.50. Paper, \$1.25.

This is one of the books for the current year in what is probably the largest adult education project in the United States—the interdenominational mission study program of the Protestant churches cooperating through the Joint Commission on Missionary Education of the National Council of Churches.

India—the real India, not of the headlines and news broadcasts, nor even of the fortunate who come to this country as students, is presented through the stories of people of Nagpur, a city of nearly half a million in the middle of the country. In this city, which is actually a big overgrown village, is located Hislop College, where Professor Wolseley helped set up the department of journalism in 1952-53.

We meet such people as Natu the watchman, Ramram the rickshaw puller, Rebecca Kale, teacher at Mecosabagh, and learn through their lives of the problems of poverty, illiteracy, superstition and malnutrition. The reader comes face to face with the religious life of India in the accounts of a middle class Hindu family and of dedicated Christian doctors and nurses. Christians number slightly less than three per cent of the people. Theirs is a delicate task and a tremendous challenge, made more difficult because of their own

divisions and their unclear witness for racial brotherhood.

ELLEN LUND

## Free Churches and Christian Unity

By Marion J. Bradshaw. Boston, the Beacon Press, 1954. 225 p. \$3.50.

Though the author describes himself as "generally sympathetic toward both Christian unity and church union" he quickly reveals himself as one of the minority group that stalled the proposed merger of the Congregational Christian Churches and the Evangelical and Reformed Church to form a United Church of Christ.

Being against that merger, Dr. Bradshaw proceeds to argue that because the General Council of the Congregational Christian Churches sought (in Dr. Bradshaw's opinion) to turn the denomination into a "unitary church," the same leaders, being prominent in the ecumenical movement, can be counted on to warp the World Council of Churches away from its professed goal of *unity in diversity* and into a monolithic structure.

The author quotes interminably from early Church fathers—whether in context or not I have not time to determine. But he avoids completely quoting from St. Paul whose writings antedate the "Fathers." One wonders how he completely ignores the letter to the Ephesians. Possibly by denying Pauline authorship but, certainly, if the letter is not the work of St. Paul it is in his spirit and very early. So far as the New Testament is concerned, Dr. Bradshaw concentrates his attack upon John 17:20, 21 as not being the words of Jesus. He infers that these verses are the chief bulwark of "ecumenists."

It is interesting to compare this attack upon the ecumenical movement, especially the World Council of Churches, with that which emanates from the "rabid right" of the American Council of Christian Churches! This is, of course, more sane and temperate, but neither takes account of the witness of those ecumenical leaders who were "under the cross" during the late war, or the testimony of those on the mission field where they face a pagan civilization. Both of these groups believe that *unity* can be had without *uniformity*, and *diversity* without *division*.

PAUL G. MACY

## Family Life Education in School and Community

By Elizabeth McHose. New York, Columbia University Press, 1952. 182 p. \$3.50.

This readable volume gives both an able presentation regarding the need of education for family living, and practical specific help for providing it. Composite reports show various approaches to the problem in a large city, in a small town, and in rural communities.

The necessity for small beginnings and gradual growth is recognized. However, it is emphasized and illustrated that nothing less than intensive cooperation by various agencies in the community can finally provide an adequate "program" of education for family living.

The guidance given for rallying and coordinating the community's forces is applicable far beyond any one program emphasis. Leaders interested in coordinated community planning for any constructive purpose will find useful principles and insights.

It is recognized that the "community growth pattern stems from growth of the individuals who comprise the community." Interactions in human relationships as they affect both the individual and the group are studied.

Education for family living is shown to be "concerned with basic attitudes which determine not only the life pattern and happiness of the individual, but also the design and the quality of future living in the community and in the world."

The central place of adequacy for marriage and family living in all human relationships is documented.

The book concludes with the appeal that "present programs need to be encouraged, strengthened, and improved, and new ones begun."

"Continuous study, evaluation, and research must be integral parts of all programs. Only in this way can the line of progress advance steadily across such a wide front."

MARY E. VENABLE

## A Half Century of Union Theological Seminary, 1896-1945

By Henry Sloane Coffin. New York, Charles Scribner's Sons, 1954. 261 p. \$2.50.

Those of us who know and love Dr. Coffin will rejoice that this book about Union Theological Seminary has been written by one who has done as much as any one to make the Seminary the great Christian influence that it is in the life of the churches of this country and the world—Henry Sloane Coffin, himself. No one has a better right; and no one could do half as well. At the points where modesty would lead him to understate his own contribution, Dr. Morgan Phelps Noyes and Dr. Henry P. Van Dusen have put the record in true perspective.

Much of the book is a series of brief biographies of the teachers who for half a century have graced the classrooms of Union. "Union Seminary," as Dr. Coffin often said, "lives by its brains." The enumeration of the Christian leaders who have served at Union attests to the fact that all the presidents of the Seminary, and particularly Dr. Coffin, have fulfilled the words of wisdom given by Dr. Coffin to his successor, Dr. Van Dusen: "Keep your eyes vigilant to detect theological luminaries rising on any horizon. Make sure that these rising luminaries whom you espy are steady lights, and not mere flashes." The alumni of Union rejoice that the tradition continues.

Of almost greater interest than biogra-



phies strung upon the string of the Seminary's history from 1896 to 1945 is the chapter entitled, "Changing Student Concerns." This chapter, with an appendix by Dr. Van Dusen entitled, "The Student Mind," gives a heartening account of the quality of leadership going into the Christian ministry today.

The story of that theological and spiritual change is exciting. We are indebted to Dr. Coffin not only for telling the story well, but even more for having been a prime mover in the change.

JAMES GORDON GILKEY, JR.

### Wesleys at Oxford

By Paul F. Douglass. Bryn Mawr, Pa., Bryn Mawr Press, 1953. 107 p., \$2.00.

### The Christian Pattern

By John Wesley, Nashville, Abingdon Press, 1954. 127 p., \$1.50.

Two recent books reveal something of the spirit of early Methodism. Paul F. Douglass provides a carefully edited selection of the writings of John Wesley's father and two brothers, in the framework of a narrative about their years at Oxford. The nature of the selections lead Mr. Douglass to call his volume a "manual of devotion."

Abingdon Press has now reprinted the first of John Wesley's major writings, his translation and abridgement of *The Imitation of Christ*, by Thomas a Kempis. This book is commonly called "a classic of Christian devotion."

MART BAILEY

### How the Bible Grew

By Thomas Taylor Faichney. Toronto, Can., the Canadian Council of Churches, 1954. 68 p.

Here in brief, readable form is the story of the materials which the committee working on the Revised Standard Version had before them. The fascinating history of the discovery of manuscripts is outlined, the value of various translations is set forth, and the need for a new version is made clear. This is a text which educational leaders in the Church will find helpful for background study. A brief bibliography is given along with "Discussion topics" which add much to the value of the book as a guide for study.

J. S. ARMENTROUT

### Attitudes Toward Giving

By F. Emerson Andrews. New York, Russell Sage Foundation, 1953. 145 p. \$2.00.

What are the attitudes of givers to the multitude of appeals confronting them today? The results of a questionnaire among donors in all income groups reveals interesting but not conclusive findings. Sheer habit and imitation of others were found to be the basis of most giving. Gifts to health agencies are often given as insurance for the donor or his family. The effects upon the donor are variously described as bringing good luck, hope of heaven and building self-respect.

The evaluation of the agencies receiving gifts is of special interest. Many of those interviewed were severely critical

of organizations and their methods. While the church was once the "mother of philanthropies" it has now lost out to secular agencies with less worthy appeal.

MELVIN E. SOLTAV

### Love, Power, and Justice

By Paul Tillich. New York, Oxford University Press, 1954. 127 p. \$2.50.

Professor Paul Tillich is one of the most profoundly stimulating theologians of our day. Although his writings are difficult reading, careful study plunges one into the heart of contemporary theological problems. Dr. Tillich's new book forces the reader to confront quite seriously three concepts which are fundamental in mutual relations of human beings, of social groups, and of man and God. These are love, power, and justice.

These concepts are no vague ideals, not sentimental irrelevancies. They are rooted in the very nature of man's life and the creation about him.

Professor Tillich skillfully analyzes each of these concepts, showing their mutual interrelatedness and their common ground in creation. These concepts are then discussed in personal relations, group relations, and relationship with God.

ALVA I. COX, JR.

## Book Notes

### The Way, the Truth, and the Life

By J. R. McPhail. New York, Oxford University Press, 1954. 208 p. \$3.50.

This volume is a discussion for lay Christians of the historic doctrines of the church, written by a Scottish teacher of

## THE Westminster Press

### Smoke on the Mountain

By JOY DAVIDMAN. A distinguished American poetess writes an inspiring interpretation of the Ten Commandments, showing how they can be followed not as a list of *don'ts* but as a positive guide to fearless Christian living. \$2.50

### Making Sense Out Of Life

By CHARLES DUELL KEAN. How the treasures of Christian faith can help us meet the problems of everyday life. \$2.50

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### Do You Understand The Bible?

By J. CARTER SWAIM. The author of *Right and Wrong Ways to Use the Bible* explains the peculiarities of Biblical thought and language that the reader must keep in mind to understand the Bible's message fully. Oct. 11, \$2.50



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English at Madras College, South India. The book might well be used as a basis for college and adult discussion.

### A Journey into Faith

By Thomas S. Kepler. Nashville, Abingdon Press, 1954. 160 p. \$2.50.

Forty devotional readings which discuss in an informal, conversational style questions which the "man in the street" would be likely to raise concerning religion—questions about God, Jesus, prayer, the ethical life, sin, suffering, immortality, and the nature of religion itself.

### Angels in Pinafores

By Alice Lee Humphreys. Richmond,

John Knox Press, 1954. 93 p. \$2.

The writer of *Heaven in My Hand* has given us in *Angels in Pinafores* more tales of her work with the first graders who have come under her guidance in public school. This book, written in parable style, contains a series of incidents, each complete in itself.

### Mission to City Multitudes

By Lincoln B. Wadsworth. Philadelphia, The Judson Press, 1954. 88 p. 75c.

The story of the changing and developing services of Baptists on the behalf of people in cities; bilingual churches, church extension, Protestant parish and

education centers, and other home mission activity.

### How to Work with Your Board and Committees

By Louis H. Blumenthal. New York, Association Press, 1954. 64 p. \$1.

In preparing a volume for the YMCA on board and staff relationships, the executive director of the San Francisco Jewish Community Center writes in the context of a social agency about developing a sense of partnership between board and staff. He calls for agency-centered interest rather than board-centered or staff-centered activity. The problems he discusses are not unique to social agencies; they are the problems of the organized church, too.

### Challenge

By Naiad Key. New York, Pageant Press, 1954. 131 p. \$3.00.

This poetic re-telling of the age-old story of Cain and Abel is imaginative and sensitive. The poet approaches the story with a deep sympathy for Cain and tries to explain his act. However, it is more than pleasantly musical poetry. There is warning in it for the present-day world in its lust for killing, its wars and rumors of wars. For those who love words, this is a book to read for pure pleasure. Those who hold to a literal interpretation of the biblical narrative will not approve.

### The Golden Book of Immortality

Compiled by Thomas Curtis Clark and Hazel Davis Clark. New York, Association Press, 1954. 232 p. \$2.50.

This book, which was a selection of the Religious Book Club, is an anthology of poetry and poetic prose testifying to the reality of eternal life. The manuscript was in the hands of the printer at the time of Mr. Clark's death.

### God Speaks

By Frederick W. Brink. Philadelphia, The Westminster Press, 1954. 96 p. \$1.00.

Navy Chaplain Brink believes people need to hear the authoritative voice of God today just as they did in prophetic times ("Thus says the Lord") and from the mouth of Jesus ("I say to you"). He places these devotions for twelve weeks in the first person as if spoken by God, Christ, and life.

### Missionary Education in a Baptist Church

By Dorothy A. Stevens. Philadelphia, The Judson Press, 1953. 208 p. Cloth \$2.50, Paper \$1.50.

This book includes chapters on missionary education for children, youth, and adults, and is based in part on a study of Baptist churches in rural, urban, and metropolitan areas which have strong missionary emphases.

### The Practice and Power of Prayer

By John Sutherland Bonnell. Philadelphia, The Westminster Press, 1954. 93 p. \$1.50.

This little book contains the material which this noted radio preacher gave in some of his most popular network ser-

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mons. His illustrations are intimately real and strikingly pertinent. Two of his seven sections deal with Jesus' prayers and a final chapter relates his answers to questions most often asked him about prayer.

### The Foreigner

By Gladys Malvern. New York, Longmans, Green and Co., 1954. 214 p. \$2.75.

Teen-age girls will be delighted with this re-telling of the romance of Ruth and Boaz. The scholarship is sound, and any expansion of the biblical narrative is reasonable and acceptable.

This will make a good addition to any church school library looking for "whole-some" books for young people.

### The First Book of Poetry

Selected by Isabel J. Peterson. Pictures by Kathleen Elgin. New York, Franklin Watts, Inc. 114 p. \$1.75.

This collection of delightful poems for children is appealingly illustrated. The selections, made by a teacher in the University of Chicago Laboratory School, are in seven categories: a variety of animals, interesting people, journeying far and wide, the land of make-believe, the world around us, from season to season, just for fun.

### How to Attend a Conference

By Dorothea F. Sullivan. New York, Association Press, 1954. 61 p. \$1.00.

This book covers such things as preparations, physical and intellectual; the delegate's responsibility; parliamentary suggestions for active participants and leaders; and suggestions for reporting a conference.

### "Trying on Life"

(Continued from page 13)

club to which most of this class belonged was preparing a skit "to make people laugh," they wanted an audience larger than their own group to enjoy the fun. "The high school kids would think it was silly, and the juniors are such babies!" Whom could they ask?

Said someone, out of his appreciation of a new friend of another race, "Eddy was nice. I bet his friends are as nice as he is. Why not ask them? He said he had a club in his church too!" "And it would be a way to show appreciation to Eddy for helping us in our class play!" So they invited Eddy and his friends and they came and enjoyed the kind of fun their hosts had planned. "They had better manners than us!" said some of the hosts. "Let's ask 'em again!" And they did.

The teacher knew that the Lord

himself had furthered his cause, for the group had learned more than the teacher's own efforts could have brought about.

### Let the activity fit the situation

"None of these things would work in my class, or my club!" some may say with conviction. "They should not!" the writer would respond with equal conviction. These teachers and leaders taught specific children in specific situations, and so it will always be where teaching is more than simple moralizing—if indeed such activity may be called teaching. But the principles which guided them should apply anywhere.

The Christian teacher must hold to his purpose of confronting his pupils with the meaning of the gospel, but he cannot do that with mere statement. He needs imaginative use of the particular circumstances in which his particular pupils are placed and where they must face the implications and demands of the gospel.

That dramatics was used in some form or other in each illustration is not accidental. One could well imagine effective group process without this type of activity, but since it has the double advantage of providing both experience in working things out together and content to feed the minds and direct the feelings, it is almost indispensable. Let adventure in its use be advised to any who need persuasion. The value of dramatic play, as someone has said, is to give children exercise in "trying on life" and so to become the reader for living it.

### Religious TV for All the Family

(Continued from page 15)

ual values. Live programs by local church groups will be accepted by local TV stations if they are well presented and enthusiastically received by the TV audience. If films of this nature were available they would probably be widely used, so it is hoped that films of a creative nature will be produced by Protestants. Whether live or filmed TV programs are presented, the churches have an important challenge to present Christianity with vitality and power. Doing this with creative rhythms is one method that has great possibilities.

## Martin Luther Film Released to World

NEW YORK, N. Y.—Beginning October first the popular motion picture *Martin Luther* will be shown more widely than ever throughout the United States, as it moves out into thousands of theatres across the land. It is estimated that over 10 million persons have already seen the picture in the "prestige houses" in which it has appeared. Similar enthusiasm has been shown in West Germany and in Canada.

It is also announced that the film has been released for world-wide showings in commercial houses in practically every country, largely through 20th Century-Fox International Corp. Church representatives have been chosen in each country to help in its promotion.

### YOU DON'T HAVE TO BE A PSYCHIATRIST

You can learn the essential facts the effective group leader needs to know about mental hygiene from Rudolph M. Wittenberg's **HOW TO HELP PEOPLE**. "Packed with profound insight to increase the leader's appreciation of persons he would help."—Richard E. Lentz, *International Journal of Religious Education*. (Leadership Library)

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# What's Happening?



## Dr. McLain Resigns

NEW YORK, N.Y.—DR. RAYMOND McLAIN, General Director of the Commission on Christian Higher Education of the National Council of Churches since September 1, 1951, has resigned to become president of the American University of Cairo, Egypt. The resignation is effective January 1, 1955. Under Dr. McLain's leadership the Commission on Christian Higher Education has developed as a unifying core for a diverse group of organizations involved in student and professional interests in the church-related colleges of this country.

## American Education Week

WASHINGTON, D. C.—The annual observance of American Education Week, November 7-13, 1954 has as its theme for Sunday, November 7, "Ideals to Live By." Cooperation from churches is solicited, and a leaflet suggests sermon themes, scripture readings, discussion topics, activities and helpful references. This Week has been observed annually since 1921 "for the purpose of informing the public of the accomplishments and needs of the public schools and to secure the cooperation and support of the public in meeting these needs." Visits to the schools by parents are a special feature of the Week.

Those wishing publicity and program helps for the observance should write to American Education Week, National Education Association, 1201—16th St., N. W., Washington, D.C.

## Unified Curriculum for Armed Forces

CHICAGO, Ill. — Members of the United States armed forces, their wives and children, who attend Protestant Sunday schools on military bases, begin this month to use a special interdenominational curriculum.

The Protestant chaplains who serve this group have long expressed the need for church school materials based on the great tenets of Christian faith and life, and acceptable to the many denominational groups represented in military service. Chaplains also wanted a curriculum which could be used in all Protestant chapels, so that service men and their families could continue their course of studies despite frequent transfers.

The Unified Curriculum has been made available by the offices of the chiefs of chaplains of the Air Force, Army, and Navy, working in close cooperation with denominational publishers and specialists in the needs of the various age-groups.

Based on careful selection, the new curriculum for the armed forces is actually a combination of the printed materials of twelve denominations and of the Friendship Press, which represents twenty-eight Protestant communions. In a number of cases, the materials selected are prepared by two or more denominations planning and working cooperatively. The general picture which the curriculum presents is broadly interdenominational rather than narrowly sectarian.

Complicated ordering procedures have been avoided by having each chaplain simply indicate the number of pupils in each of the departments of his school. The orders are processed by the Protestant Church Owned Publishers' Association which arranges to have materials from various publishing houses mailed directly to the military bases.

The selected materials follow a three-year cycle during which broad themes will be studied. For example, the first quarter's work, which begins this month, places emphasis on the story of Jesus and his kingdom. Beginning in January the emphasis will be on Jesus and the early church.

In the quarter beginning in January 1957, all church school units from juniors through adults will study the church—phases of its history and development through denominations. Other quarters will deal in the areas of Christian living, worship, beliefs, in understanding the

story of the Bible and in biblical background.

Each quarter's study is coordinated with printed materials designed for use in the home and with special film strips. These and other optional materials are listed in the Prospectus. A program of leadership training also is carried on by many of the chaplains.

Unified Curriculum will present a richly ecumenical background against which parents are expected to help their children understand the relationship of denominations and the specific teachings of their own church fellowship. Children and young people will be encouraged in the curriculum materials to plan for the time when they can become active members of a local church and participate in the life of a denominational group.

## New Presidents of the World Council of Churches



These persons were elected in August at the Evanston meeting of the World Council of Churches as the six new presidents and one honorary president, representing various geographical and denominational aspects of the world-wide organization.

Left to right:

Henry Knox Sherrill, Bishop of the Protestant Episcopal Church (United States).  
Mar Thoma Juhanon, Metropolitan of the Mar Thoma Syrian Church of Malabar (South India).

Michael, Archbishop of the Eastern Orthodox Churches (North and South America).  
F. K. Otto Dibelius, Bishop of the Evangelical Union Church of Berlin (Germany).  
Sante Uberto Barbieri, Bishop of the Methodist Church, Buenos Aires (Argentina).  
John Baillie, Principal of New College, University of Edinburgh, Church of Scotland.  
(Honorary President) G. K. A. Bell, Bishop of Chichester, Church of England.



## Dr. Vieth Goes to Japan

NEW HAVEN, Conn.—During the current academic year 1954-1955 Dr. PAUL H. VIETH, Horace Bushnell Professor of Christian Nurture at the Yale Divinity School, will conduct research in religion at the International Christian University in Japan. He has received an educational-exchange grant under the provisions of the Fulbright Act. This will be his second trip to Japan. From March 1947 to July 1948 Dr. Vieth served in Japan as an advisor of religious education on General MacArthur's staff, which involved primarily working with Japanese educational and religious leaders.

## Association Press Offers Book Award

NEW YORK, N. Y.—The Association Press has announced a \$1,500 award for the best book length manuscript in the broad field of leadership. The Press will pay \$500 outright and \$1,000 advance on royalties for the most useful manuscript of 150 or more typewritten pages dealing with any aspects of professional or volunteer service in the fields of religious education, social work, social group work, community organization, counseling, youth leadership, etc. Deadline for manuscripts is June 1, 1955. All who plan to submit a manuscript are urged to write for manuscript preparation instructions to the Association Press, 291 Broadway, New York 7, N. Y.

## Christmas Cards with Christian Motifs



NEW YORK, N. Y.—There is a growing demand for Christmas cards with religious themes, according to the National Association of Greeting Card Publishers. Following a special campaign several years ago by the National Council of Churches, cards with reverent Christmas greetings are being used by many families. One out of every five Christmas cards now has a religious motif. If the demand continues to grow, a greater selection of subjects will be offered. Already in addition to reproductions of fine paintings from past eras, there are many modern design treatments. Dignity and beauty rather than sentimentality help convey the true meaning of Christmas.

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(30 min.) Daily rental—\$9.00

### ALL FOR HIM Stewardship of Money

The theme of making God a partner in home and business life is warmly presented in the story of a newly married couple.  
(30 min.) Daily rental—\$9.00

### MISSIONARY TO WALKER'S GARAGE

Being a Christian on the Job

A young mechanic shows how he can serve the Lord by daily witnessing to his customers and co-workers.  
(30 min.) Daily rental—\$9.00

### REACHING OUT Home Missions

Tom Jones' fight to bring his church to the growing suburban areas dramatically emphasizes the need to build mission churches.  
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Contact your denominational or local film library for additional information and reservations.

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## Conventions Can Include Audio-Visual Worship

COMMERCIAL and civic conventions can include a worship service! A recent experience indicates that a worship service with a film has a great appeal to the delegates. Church groups need to create an awareness of such a possibility and to assist leaders of conventions, conferences, and institutes by suggesting resources of personnel and program.

The National Audio-Visual Association pioneered the way by inviting the Visual Education Fellowship to co-sponsor an audio-visual worship service to open the NA-VA convention last August. A ballroom was transformed into a worship setting by the installation of a screen with draw drapes on a platform behind an altar with cross, Bible and candlesticks. A stained-glass window slide was projected on the screen above the altar to give the effect of a church sanctuary. The musical prelude and postlude were tape recorded. When it was time for a hymn, words were projected on the screen, using Cathedral's 16mm hymn film, "Lead Us, O Father."

The "sermon" was the showing of the motion picture, *Village of the Poor*, produced by the Broadcasting and Film Commission. (16mm, sound, color, 28 minutes, rental \$12.00.) This is a color motion picture which describes in beautiful simplicity what happens to three persons who come into the loving ministry of a Christian village in India. (For a further description, see page 21, July-August 1954 *Journal*.)

However, not all of the service was mechanically reproduced. The litany of dedication, Scripture reading, prayer, introduction to the film, and the benediction were led by representatives of the trade show.

This comment was heard after the service, "First time I have been to church in over fifteen years. Now I realize what I have been missing."

State and city councils of churches, ministerial associations, and other church groups can contribute to a unique spiritual experience through the use of audio-visuals in a worship service.

How can this be done? Discover in advance what conventions and meetings of civic, fraternal, and commercial groups are going to be held in your locality. Offer to the officials of these organizations assistance in planning for a worship service. Describe pertinent motion pictures, religious music available either on tape or disc records, slides, and other materials that can be used effectively.<sup>1</sup> Volunteer to secure local talent in planning and participating in the program. Work with public libraries and local audio-visual dealers in securing the right equipment. Plan for rehearsal to make sure the projection will be smooth.

As Christians, we must make use of the tremendous resources at our disposal in "reaching persons with Christ's message" through mass communications media.

### ORDER OF SERVICE

TAPED PRELUDE: "Now Thank We All Our God," by Bach

CALL TO WORSHIP

OPENING HYMN: "Guide Me, O Thou Great Jehovah"

A LITANY OF DEDICATION: (read responsively)

SCRIPTURE: Acts 1:1-11

PRAYER

HYMN: (16mm): "Lead Us, O Father" (not to be sung)

WORSHIP THEME: "Ye Are My Witnesses" (Introduction to the film)

FILM SERMON: "Village of the Poor"

CLOSING HYMN: "Rise Up, O Men of God"

BENEDICTION

TAPED POSTLUDE: Sinfonia to Cantata by Bach: "We Thank Thee Lord, We Thank Thee"

### Other Films

Other films that will enrich worship are:

CITY STORY (16mm, B&W, 44 min., Rental \$12.00) Awakening city congregations to opportunities in changing areas.

THE BEGINNING (16mm, B&W, 44 min. Rental after September, 1954, \$12.00. Produced by Broadcasting and Film Commission, 1954.) The Stryker family and the titing message.

MORE FOR PEACE (16mm, B&W, 45 min. Rental \$10.00.) Motivation to work for peace; also stewardship.

SECOND CHANCE (16mm, B&W, 70 min. Rental \$15.00.) Useful in portraying the importance of maintaining a Christian family and active relationships to the church.

Full descriptions and suggestions for additional use may be found in the *Audio-Visual Resource Guide*. Most denominational audio-visual service centers and local dealers have these films for rent. Be sure to make reservation well in advance.

<sup>1</sup>Full descriptions and information about audio-visual libraries and depositories are printed in the AUDIO-VISUAL RESOURCE GUIDE FOR USE IN RELIGIOUS EDUCATION, available to members of the Visual Education Fellowship. Write Department of Audio-Visual and Radio Education, National Council of Churches, 79 E. Adams St., Chicago 3, Ill., for information about membership in the VEF.



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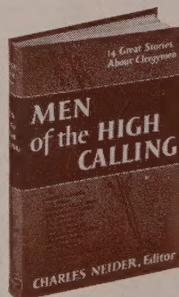
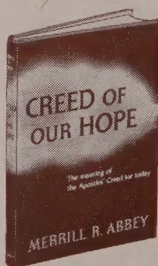
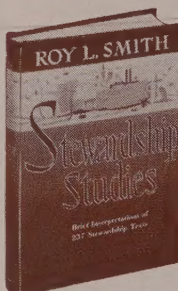
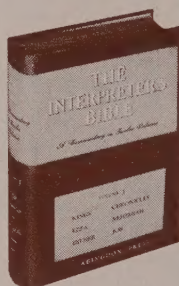
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